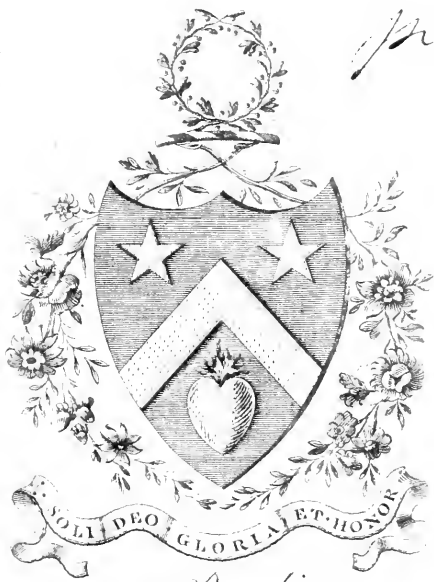


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Chas Bondwell

THE
CREDIBILITY
OF THE
GOSPEL HISTORY:
PART II.
OR THE
PRINCIPAL FACTS
OF THE
NEW TESTAMENT

Confirmed by Passages of Ancient Authors, who were contemporary with OUR SAVIOUR, or his APOSTLES, or lived near their Time.

V O L. III.

Containing the History of the *Christian* Writers of the former Part of the Third Century, and their Testimony to the Books of the NEW TESTAMENT.

By NATHANIEL LARDNER. D.D.

The SECOND EDITION.

L O N D O N:

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M. DCC. L.





C O N T E N T S

O F T H E

T H I R D V O L U M E.

Chap.	Book I.	A.D.	Page.
XXX.	M INUCIUS FELIX.	210.	1.
XXXI.	APOLLONIUS.	211.	12.
XXXII.	CAIUS <i>and o-</i> <i>thers.</i>	212.	18.
XXXIII.	ASTERIUS UR- BANUS.	232.	54.
XXXIV.	S. ALEXANDER <i>Bp. of Jeru-</i> <i>salem.</i>	212.	64.
XXXV.	S. HIPPOLYTUS.	220.	78.
XXXVI.	AMMONIUS.	220.	114.
XXXVII.	JULIUS AFRI- CANUS.	220.	155.
XXXVIII.	ORIGEN.	230.	180.
XXXIX.	St. FIRMILIAN.	233.	411.

Adver-



Advertisement.

AS the number of pages in this second Edition of this Volume is the same, as in the first, the Alphabetical Table at the end of the fourth Volume might still suffice. Nevertheless I have now made a particular Table for this third Volume. Various Readings, and Texts explained, are also placed at the end.

Dec. 12.
1749.

E R R A T A.

P. 56. l. 4. from the bottom. for *Ancyra*. r. *Ancyra*.
404. l. 1. for *Matther*. r. *Mattheu*.

T H E



THE
PRINCIPAL FACTS
OF THE
NEW TESTAMENT
CONFIRMED, &c.

BOOK I.

CHAP. XXX.

MINUCIUS FELIX.



ARCUS Minucius Felix has left us an excellent Defense of the *Christian* Religion, writ in the form of a dialogue or conference between *Caecilius Natalis* a *Heathen*, and *Octavius Januarius* a *Christian*, in which *Minucius* sits as judge. *Caecilius* first objects, and then *Octavius* answers. When he has finished, after a short interval of silence, *Caecilius* owns himself convinced

A. D.

210.

His *Histoire*.

A. D.
210.

and overcome, and declares his readinesse to become a *Christian*.

This piece had been long reckoned an eighth book of *Arnohe against the Gentils*. But for some while has (a) been restored by the critics to *Minucius*, to whom it is ascribed by ancient *Christian* authors, who have quoted it: not to mention any other reasons, why it ought not to be esteemed a part of *Arnohe's* work.

It is difficult to determine with exactnesse the age of *Minucius*. The generality of learned men have placed him between *Tertullian* and *St. Cyprian*. *Cave* (b) in particular, thinks he flourished about the year 220: but without being positive, that he has hit his exact age. *David Blondell* (c) thought *Minucius* wrote under *Marc Antonine* the Philosopher, about the year 170. The late most ingenious (d) and critical Mr. *Moyle* too thought,

that

(a) Vid. inprimis *Disserta. Fr. Balduini in M. Minucii Felicis Octavium*.

(b) De aetate ejus qua vixit, nil habeo quod pro certo affirmare auserim: si tamen in re obscura, dubiaque hariolari licet; conjiciam illum, utpote Tertulliano supparem, Cypriano antiquiorem, circa an. 220. claruisse. *Cave Hist. L. P. i. p. 66.*

(c) *David Blondellus in Apologia de Episcop. et Presbyt.* Vid. *Testimoniâ præfixa Minuc. Felic. ex editione Jacob. Gronov. Lugd. Bat. 1709.*

(d) *Works of Walter Moyle, Esq; V. ii. p. 84. See also Vol. i. p. 389.*

that the age of Minucius, though not certain, had been fixed, with great probability, to the later end of the reign of the same Emperour by Mr. Dodwell. And it is true, Mr. (e) Dodwell declared that to be his opinion in his *Dissertationes Cyprianicae*, published in 1684. But in a book entitled *A Discourse concerning the use of incense in divine offices*, published in 1711, he brings Minucius down a good deal later. “ But, says (f) he, what then shall we think of the *arae nullae* in *Minucius Felix*? He wrote a little after *Tertullian*, as mentioning (g) the representation of the God of the *Christians* with an asse’s head, which was a calumnie newly invented (h) when *Tertullian* wrote his *Apologie*: yet before *St. Cyprian*, who transcribes some passages out of him *verbatim* in his book *De vanitate Idolorum*.”

A. D.
210.

It may be farther observed, that the internal characters of time in this work are not unsuitable to the later part of the second, or the beginning of the third centurie. The

B 2

Christians

(e) *Diff.* iii. § 16. p. 35.

(f) See *Discourse &c.* §. 20. p. 56.

(g) Audio eos turpissimae pecudis caput Afini consecratum nescio quâ persuasione venerari. *Minud. Fel. Cap.* ix. p. 55. *cap.* xxviii p. 143, *Ed. Davif. Cantabr.* 1712.

(h) *Vid. Tertullian Apol. Cap.* 16. p. 17. D.

A. D.
210.

Christians are in afflictive circumstances, without altars and temples, and are loaded by *Caecilius* in his part of the dispute with all manner of reproaches. Lastly, *St. Jerome* in his book of *Illustrious Men*, where he has some regard to the order of time, has placed *Minucius* between *Tertullian* and *St. Cyprian*, and in the chapter of *Tertullian* says, that *Tertullian* was then generally reckoned the first of the *Latin* writers of the church after *Victor* and *Appollonius*.

I think upon the whole, that if this Dialogue was writ after *Tertullian's* Apologie, yet it may be allowed to have soon followed it: and these two *Christian* Apologifts may be reckoned contemporaries. I therefore place *Minucius* at the year 210. near the end of the reign of *Septimius Severus*: which is agreeable to the opinion of (i) *Baronius*, and others.

It is thought probable by many learned (k) men, that *Minucius* was an *African*. However, *Tritheimius*, in the fifteenth centurie, calls (l) *Minucius* a *Roman*. To which we may add like-

(i) *Baron. Ann. 211. §. 2. 3. Vid. et Tillemont Note sur Minuce Felix. Mem. Ec. T. iii. P. i p. 513. Ed. de Bruxelles.*

(k) *Carve Hist. Lit. Tillemont Minuce Fel. Basuag. Anna. Pol. Ec. 210. n. iii. Fr. Balduin. Diss. in Min. Fel. OEt. Riccius in notis.*

(l) *Minucius Felix, caudidicus, patria Romanus, vir in seculatibus*

likewise, that he says, *Minucius* flourished in the reign of the Emperour *Alexander*, at the year 230. A D.
210.

Lactantius has twice mentioned this writer. In the *(m)* first place he quotes a passage from him, and gives his book the title of *Octavius*. In the other he says, “ that *Minucius (n)* was “ an eminent Pleader, and that his book, “ entitled *Octavius*, shews how able a de- “ fender of the truth he might have been, if “ he had given up himself entirely to that “ work.” *Lactantius* here speaking of several *Christian* Apologists first mentions *Minucius*, then *Tertullian*, and last of all *St. Cyprian*.

“ *Minucius Felix*, says *St. Jerome* in his *(o)* “ book of *Illustrious Men*, an eminent Pleader of *Rome*, wrote a dialogue between a *Christian* B 3 “ and

Iaribus literis eruditissimus, et in divinis lectionibus studiosus, . . . claruit Romae sub Alevandro Imperatore Anno Domini ccxxx. Trithem. de Script. Eccl. cap. 34.

(m) *Minucius Felix* in eo libro, qui *Octavius* inscribitur, sic argumentatus est. . . . *Lactant. de divin. Inst. L. i. cap. xi. p. 67. Lugd. Bat. 1660.*

(n) *Minucius Felix* non ignobilis inter causidicos loci fuit. Hujus liber, cui *Octavio* titulus est, declarat, quam idoneus veritatis assertor esse potuisset, si se totum ad id studii contulisset. *Id. l. v. cap. i. p. 459.*

(o) *Minucius Felix*, *Romae* insignis causidicus, scripsit dialogum *Christiani* et *Ethnici* disputantium, qui *Octavius* inscribitur. Sed et alius sub nomine ejus fertur de *Fato*, vel contra *Mathematicos*: qui cum sit et ipse disertus hominis, non mihi videtur cum superioris libri filo convenire. Meminit hujus *Minucij* et *Lactantius* in libris suis. *De V. l. cap. 58.*

A. D. 210. “ and a *Heathen*, which is entitl'd *Octavius*.
 “ There is another book, which goes under
 “ his name, *Of Fate*, or againſt *Aſtrologers* :
 “ which though it be likewiſe the work of an
 “ eloquent man, does not appear to me a-
 “ greeable to the ſtile of the forementioned
 “ book. *Laſtantius* in his writings makes
 “ mention of this *Minucius*.”

The book *Of Fate*, which is not now ex-
 tant, is mentioned much after the ſame man-
 ner in another work by (*p*) *St. Jerome*, who
 upon ſeveral (*q*) occaſions has commended the
 learning of this author. *Minucius* is alſo
 reckon'd with the moſt eloquent *Chriſtian*
 writers by (*r*) *Eucherius*, Biſhop of *Lyons* in
 the fifth century. I forbear to allege any
 more teſtimonies.

That

(*p*) *Minucius Felix caufidicus Romani Fori*, in libro, cui ti-
 tulus *Octavius* eſt, et in altero contra *Mathematicos* (ſi tamen in-
 ſcriptio non mentitur auctorem) quid *Gentilium ſcripturarum*
 dimiſit intactum? *Id. ad Magnum. Ep. 83. al. 84.*

(*q*) Taceo de *Latinis ſcriptoribus*, *Tertulliano*, *Cypriano*,
Minucio, *Victorino*, *Laſtantio*, *Hilario*. *Hieron. Apolegeticus*
ad Pammachium. Ep. 30. al. 50. Atque in hunc modum e-
 ruditionis famam declinando eruditiffimus habebatur : illud *Cy-
 priani*; hoc *Laſtantii*; illud *Hilarii* eſt. Sic *Minucius Felix* ;
 ita *Victorinus* ; in hunc modum locutus eſt *Arnobius. Ad He-
 liodorum, Epitaph. Nepotianii. Ep. 35. al. 3.*

(*r*) Et quando claiſſimos facundia *Firmianum*, *Minucium*,
Cyprianum, *Hilarium*, *Joannem*, *Ambroſium*, ex illo volu-
 mine numerofitatis evolvam. *Eucher. in Ep. ad Valerianum.*

Ch. XXX. MINUCIUS FELIX.

7

A. D.

210.

That *Minucius* pleaded at *Rome*, appears from the Dialogue itself: in which the author mentions (*s*) the vintage season, when there was vacation at the Courts of Justice. We know likewise from the book itself, that both *Minucius* and his friend *Ostavius* were originally *Heathens*. It is also intimated, that *Minucius* did not embrace Christianity before (*t*) he was of mature age, and able to judge for himself. As (*u*) for *Ostavius*, he seems to have pleaded against the *Christians*, or to have sat in judgement upon them in the former part of his life: when he treated them with the severity and injustice, common with other *Heathen* Judges at that time.

This work is a monument of the author's ingenuity, learning and eloquence. And the conversion of a man of his great natural and acquired

B 4

red

(*s*) Sane et ad vindemiam feriae judiciarum curam relaxaverant. *M. Minucii Ostav. cap. 2. p. 24.*

(*t*) Utpote cum diligenter in utroque vivendi genere versatus repudiâris alterum, alterum comprobâris. *cap. v. p. 31.*

(*r*) Et nos idem fuimus, et eadem vobiscum quondam adhuc caeci et hebetes sentiebamus. . . . Nos tamen cum sacrilegos aliquos et incestos, parricidas etiam defendendos et tuendos suscipiebamus, hos nec audiendos in totum putabamus: nonnunquam etiam miserantes eorum crudelius saeviebamus, ut torqueremus consentientes ad negandum, videlicet ne perirent; exercentes in his perversam quaestionem, non quae verum erueret, sed quae mendacium cogeret. *Vid. et quae sequuntur. cap. 28. p. 141.*

A. D. ^{210.} red abilities to the *Christian* religion, and his public and courageous defense of it, notwithstanding the many worldly temptations to the contrarie, which he must have met with at that time, especially in his station, as they give an advantageous idea of his virtue, so they likewise afford a very agreeable argument in favour of the truth of our religion.

His Testimonie to the N. T. Here are no express quotations of the books of Scripture. But as it may be expected, I should not entirely omit the hints or allusions to them, found in so polite and elegant a performance; I shall take the following notice of such as have appeared to me in reading it.

Matth. I. “The (*x*) birds subsist without an estate: “and the beasts are fed by the day.” Perhaps here is a reference to *Matth.* vi. 26. and *Luke* xii. 24. if not also to the petition in the Lord’s prayer for *daily bread*.

Luke. II. “How (*y*) can he be thought poor, “who is rich toward God?” Compare *Luke* xii. 21.

III. Ca-

(*x*) Aves sine patrimonio vivunt, et in diem pecua pascuntur. cap. 36. p. 176.

(*y*) Et tamen quis potest pauper esse. . . . qui Deo dives est? *ibid.*

III. *Caecilius* says: *The (z) Romans erect altars to unknown Gods.* Though these are the words of the *Heathen* disputant, it may be thought probable, that *Minucius*, the composer of the Dialogue, refers to *Acts* xvii. 23. *I found an altar with this inscription, To the unknown God.*

A. D.
210.
Acts.

IV. *Octavius (a)* speaks of the intimate presence of God with us, or of our *living as it were with him*, in terms so resembling those of *Acts* xvii. 27. 28. that some may think he refers to them.

V. “Seeds (*b*) do not spring, till after they have putrified.” This resembles *I Cor.* xv. 36. *That which thou sowest is not quickened, unless it dye.*

VI. “Therefore, says (*c*) *Octavius*, as *I Cor.* gold is tryed by the fire, so are we [*Christians*].”

(z) Dum aras exstruunt etiam ignotis numinibus, et manibus. cap. 6. p. 41.

(a) Unde enim Deus longe est, cum omnia coelestia, terrenaque, et quae extra istam orbis provinciam sunt, Deo cognita, plena sint? Ubique non tantum nobis proximus, sed infusus est. . . . Non tantum sub illo agimus, sed cum illo, ut prope dixerim, vivimus. cap. 32. p. 162. 163.

(b) Semina non nisi corrupta revirescunt. cap. 34. p. 171.

(c) Itaque ut aurum ignibus, sic nos discriminibus arguimus. cap. 36. p. 177.

A. D. 210. “*stians*] by afflictions.” See 1 *Cor.* iii. 13. and 1 *Pet.* i. 7. But this is too common a comparison to prove a reference to any particular writing.

2 *Cor.* VII. “Fortitude (*d*) is improved by mis-
“fortunes:” or, literally, *is strengthened by in-*
firmities. See 2 *Cor.* xii. 10.

1 *Tim.* VIII. “Shall (*e*) I bring offerings and
“sacrifices to God of things which he has
“set forth for my use, and so fling him
“back again his gift? This would be un-
“grateful.” Which has a resemblance with
what is said 1 *Tim.* iv. 3. 4. . . . *to abstain*
from meats, which God has created to be re-
ceived with thanksgiving . . . for every crea-
ture of God is good, and nothing to be re-
fused, if it be received with thanksgiving.

IX. “No (*f*) man can be so poor, as
“he was born.” See 1 *Tim.* vi. 7. But
the

(*d*) Fortitudo enim infirmitatibus roboratur. *ibid.*

(*e*) Hostias et victimas Dōmino offeram, quas in usum mei protulit, ut rejiciam ei suum munus? Ingratum est. *cap.* 32. p. 160.

(*f*) Nemo tam pauper esse potest, quam natus est. *cap.* 36. p. 176.

Ch. XXX. MINUCIUS FELIX.

II

the same thing has been said by *Heathen* authors.

A. D.
210.



X. "What soldier (*g*) is not more bold ² *Tim.*
 "and courageous in the eye of his Gene-
 "ral? Nor is any man rewarded, till he
 "has been tryed . . . The soldier of God is
 "not deserted in pain, nor does he perish
 "when he dyes." The Reader, if he thinks
 fit, may consider, whether here is an allu-
 sion to St. *Paul's* comparifons, 2 *Tim.* ii. 3.
 4. 5. 6. 8.

I do not judge it worth the while to al-
 lege any more passages of this sort from
Minucius.

(*g*) Quis non miles sub imperatoris oculis audacius pericu-
 lum provocet? Nemo enim praemium percipit ante experi-
 mentum: et imperator tamen quod non habet, non dat: non
 potest propagare vitam, potest honestare militiam. At enim
 Dei miles nec in dolore deseritur, nec morte finitur. *cap.* 37.
p. 178.

C H A P.



CHAP. XXXI.

APOLLONIUS.

A. D.
211.
His Hist.
ria.

APOLLONIUS flourished according to *Cave* (a) about the year of our Lord 192. But (A) *Eusebe* (b) informs us, that *Apollonius* himself says, that when he wrote, it was forty years, since *Montanus* had begun to recommend his false prophecie. And *St. Jerome* (c) has observed the same thing. Whence *Tillemont* (d) concludes, that *Apollonius* wrote about the year 211, at the conclusion of the reign of *Severus*, or in the first year of *Caracalla*. *Valesius* (e) likewise is of much the same opinion.

Eusebe, who has preserved several fragments of the forementioned treatise, calls
Apollo-

(a) *Hist. Lit. P. i. p. 53. in Apollonio.*

(A) *Eusebe*. So I choose to write for the future, instead of *Eusebius*. I have frequent occasion to mention this writer. The *English* Genitive of names ending in *us* is extremely disagreeable: And *Eusebe* is as proper for *Eusebius*, as *Ambrose* for *Ambrosius*. I may take a like liberty with some other names, where there is no danger of ambiguity.

(b) *Euf. H. E. l. v. c. 18. p. 186. B.*

(c) Dicit in eodem libro quadagesimum esse annum usque ad tempus quo ipse scribebat librum, ex quo haeresis Cataphrygarum habuerit exordium. *De Vir. Ill. cap. 40.*

(d) *Mem. Ec. T. ii. P. iii. Les Montanistes. Article v. p. 44. et Art. xi. p. 68.*

(e) *Ibid. not. ad Euf. L. v. c. 18. p. 100.*

Ch. XXXI. APOLLONIUS.

13

Apollonius an ecclesiastical writer, begining his account of it in this manner. “*Apollonius* (*f*) likewise, an ecclesiastical writer, composed a confutation of the *Cataphrygian* heresie, as it is called, which at that time prevailed in *Pbrygia*, writing a book on purpose upon that occasion.”

A. D.
211.



St. *Jerome* calls *Apollonius* a (*g*) most eloquent man: and says, “he wrote a long and excellent work against *Montanus*, *Prisca* and *Maximilla*: and that (*b*) the seventh book of *Tertullian*’s treatise of *Extasie* was particularly designed as a confutation of this piece of *Apollonius* :” which observation St. *Jerome* (*i*) has mentioned more than once. He says likewise, that *Apollonius* flourished in the reigns of the Emperours *Commodus* and *Severus*.

Eusebe

(*f*) Τῆς δὲ κατὰ φρύγας καλεμένης αἰρέσεως ἡ Ἀπολλώνιος ἐκκλησιαστικὸς συγγραφεὺς, ἀκμαζούσης ἐστὶ τῆς κατὰ τὴν φρυγίαν ἑλεγχοῦ ἐνσησάμενος, ἰδίον κατ’ αὐτῶν περὶ ὁπίλαι συγγραμμά. *l. v. c. 18. p. 884. B.*

(*g*) *Apollonius*, vir disertissimus, scripsit adversus *Montanum*, *Priscam* et *Maximilian* infigue et longum volumen. *De Vir. II. cap. 40.*

(*b*) *Tertullianus* sex voluminibus adversus ecclesiam editis, quae scripsit περὶ ἐκτάσεως septimum proprie adversus *Apollonium* elaboravit, in quo omnia quae arguit, conatur defendere. Floruit autem sub *Commodo*, *Severo*que Principibus. *ibid.*

(*i*) *De Vir. III. cap. 24. Melito. et cap. 30. Tertullianus.*

A. D. 211. *Eusebe* speaks of *Apollonius* under no other character, than that of an Ecclesiastical Writer. Nor has St. *Jerome* mentioned any office he had in the church. For which reason, as (*k*) *Tillemont* says, it is not easie to relye upon *Praedestinatus*, a later writer, and otherwise full of mistakes, who calls him Bishop of *Ephesus*. He is plainly different from *Apollonius*, of whom (*B*) we spoke formerly, whom St. *Jerome* (*l*) calls a *Roman Senator*: who also suffered under *Commodus*, whereas this person flourished partly in the reign of *Severus*, and probably reached to that of *Caracalla*.

Testimonie
to the
N. T.

I proceed, without making any more observations, to transcribe what relates to our purpose in the fragments of this work of *Apollonius* writ against the *Montanists*, which are preserved in *Eusebe's* Ecclesiastical Historie.

I. After some other passages of this author *Eusebe* adds: " Then (*m*) he goes " on saying: Is it not apparent, that all " the

(*k*) *Tillemont*, as before, p. 68.

(*B*) *Chap.* 28. §. 13. *Vol.* ii. p. 687. or 681.

(*l*) *De Vir.* lib. cap. 42.

(*m*) Ἐἴτ' ἐπιφέρει λέγων Δεκῆ σοι πᾶσα γραφὴ καλῖεν ὠροφήτην λαμβάνειν δῶρα ἢ χρήματα: *ap. Eus. ib.* p. 184. *D.*

“ the scripture forbids a Prophet to take
 “ gifts and money?” By *scripture* meaning
 undoubtedly the books of the Old and New
 Testament, in which last, as well as in the
 former, are divers things, to which he may
 be supposed to refer, particularly to *Acts* viii.
 18 . . . 20. However, we shall presently see
 a text or two of the New Testament to this
 purpose.

A. D.
 211.

II. Afterwards speaking of *Themison*, a noted *Montanist*, he says: “ When (*n*) he ought
 “ to have been humbled [*for the bad con-*
 “ *duct, which Apollonius there charges him with*
 “ *in time of persecution*] he exalted himself
 “ as if he had been a Martyr: and had the
 “ assurance, as if he had been an Apostle, to
 “ write a catholic epistle for the instruction
 “ of men more faithful than himself. Yea
 “ and in the abundance of his zeal for his
 “ vain sentiments he proceeds so far as to
 “ speak disrespectfully of *Christ* and the A-
 “ postles and the holie church.”

III. Again,

(*n*) Δέον ἐπὶ τέτρω ταπεινοφροεῖν, ὡς μάρτυς καυχόμενος,
 ἐτόλμησε μιμῆμενος τὸν ἀπόστολον, καθολικὴν τινα συνταξάμενος
 ἐπιστολήν· κατηχῆν μὲν τῆς ἀμεινον αὐτῆ πεπισκευότας· συναγω-
 νίζεσθαι δὲ τῆς τῆς κενουραίας λόγοις· βλασφημῆσαι δὲ εἰς
 τὴν κύριον, καὶ τῆς ἀποστόλων, καὶ τὴν ἁγίαν ἐκκλησίαν. *ibid.*
 p. 185. A.

A. D. III. Again, reproving these men: "When
 211. " (o) the Lord hath said: *Provide neither gold,*
 Matthew. " *nor silver, nor two coats; [Matth. x. 9. 10.]*
 " these on the contrarie have heinously of-
 " fended in the possession of things forbid-
 " den." And soon after: " For we (p)
 " ought to examine the fruits of a Pro-
 " phet: *for the tree is known by it's fruit.*"
 See *Matth.* vii. 15—20. & ch. xii. 33.

*Revela-
 tion.*

IV. " Moreover, *says (q) Eusebe*, he relates
 " as from tradition, that our Saviour com-
 " manded his Apostles not to depart from
 " *Jerusalem* for the space of twelve years.
 " He also makes use of testimonies out of the
 " Revelation of *John*: and he relates that
 " by the Divine power the same *John* raised
 " up to life a dead man at *Ephesus*."

*Sum of
 his Testi-
 monie.*

V. Here is then a reference or two to
 the Gospel of St. *Matthew*. We are affu-
 red

(o) Ἐξηκότος γὰρ τῶ κυρίου, μὴ κτήσῃθε χρυσὸν μήτε ἄρ-
 γυρον μήτε δύο χιτῶνας, ἔτοι πᾶν τοῦ ναυτικῶν πεπλημμελίκασι
 περὶ τὰς τέτων τῶν ἀπηγορευμένων κτήσεις. p. 185. B.

(p) Δεῖ γὰρ τῆς καρπὸς δοκιμάζεσθαι τῶ προφήτῃ ἀπὸ γὰρ
 τῆ καρπῶ τὸ δένδρον γινώσκεται. *ibid.* c.

(q) Ἐπι δὲ ὡς ἐκ παραδόσεως τὸν σωτήρα οὐσὶ προσεταχέ-
 ναι τοῖς αὐτῶ ἀποστόλοις, ἐπὶ δώδεκα ἔτεσι μὴ χωριῶσθαι τῆς
 Ἱερουσαλήμ. Κέχρηται δὲ ἡ μαρτυρίας ἀπὸ Ἰωάννου ἀποκα-
 λύψεως ἡ νεκρῶν δὲ δυνάμει θεῖα πρὸς αὐτῶ Ἰωάννου ἐν τῇ ἐξέ-
 σφ ἐξηγήσθαι ἱστορεῖ, p. 186. C.

Ch. XXXI. APOLLONIUS.

17

A. D.
211.

red by *Eusebe*, that *Apollonius* quoted the book of the *Revelation*. It is very probable from the connexion of things in this account, and from *Eusebe's* saying nothing to the contrary, that *Apollonius* ascribed the *Revelation* to *John* the Apostle. It appears farther, that the Apostles of *Christ* and their writings were in the highest esteem: and that the books, called scripture in a strict and peculiar sense by *Christians*, were well known among them, and were considered as the rule of their faith and practise.



C

C H A P.



C H A P. XXXII.

CAIUS and others.

- I. CAIUS. II. *An ANONYMOUS Author against the Heresie of ARTEMON.* III. *A Treatise of the NATURE OF THE UNIVERSE.*

A. D.
212.

His Historie.

I. **C**AIUS flourished, according to (a) *Cave*, about the year 210. We are informed by (b) *Photius*, “ That it was commonly said, that *Caius* was a presbyter of the church of *Rome* in the time of *Victor* and *Zephyrine*, and that he was ordained Bishop of the nations.” By which some learned (c) men understand, that he was ordained to preach the gospel in infidel countries, without having any particular people or diocese assigned him. *Fabricius* by a small alteration of the word in *Photius* would read *Athens*, instead (d) of *nations* ;

(a) *Hist. Lit. in Caio.*

(b) Τέτον τον γάιον πρεσβύτερον φασι γεννηθαι τῆς κατὰ ρώμην ἐκκλησίας ἐπὶ αἰκίλοσος κὶ ζεφυρίνι τῶν ἀρχιερέων· χειροτονηθῆναι δὲ αὐτὸν κὶ ἐθνῶν ἐπίσκοπον. *Phot. Cod.* 48. col. 36. 37. *Rbotom.* 1653.

(c) *Cav. ut supra. Tillemont Mem. Ec. T. 3. P. i. p. 295. Caius.*

(d) Presbyter Romanus, atque inde episcopus Atheniensis ; nam apud Photium pro ἐθνῶν ἐπίσκοπον legendem videtur Ἀθηναίων. *Fabric. Bibl. Gr. l. v. cap. i. T. v. p. 267.*

nations: and supposes, that having been first a Presbyter in the church of *Rome*, he was afterwards made Bishop of *Athens*.

A. D.
212.

Photius says likewise, that he had seen a note of some person, whom he does not name, in a book *Of the Nature of the Universe*, ascribed by some to *Josephus*: “ That (e) it was writ by *Caius*, a Presbyter, who dwelt at *Rome*, who is also said to be the author of “ the Labyrinth.”

We are well assured from *Eusebe* (f), and (g) *St. Jerome*, that *Caius* lived in the time of *Zephyrine*, Bishop of *Rome*, about whose time (A) learned men are not entirely agreed, and of *Antonine Caracalla*, who reigned from 211. to 217.

It is thought by many, that *Caius* was a disciple of *Irenaeus*. This has been concluded from some words at the end of a manuscript

C 2

copie

(e) Εὐρον δὲ ἐν παραγραφαῖς οὐκ ἔστιν ὁ λόγος ἰωσήφου, ἀλλὰ Γαῖου τιμῶς πρεσβυτέρου ἐν Ῥώμῃ διακρίβουλος, ὃν φασὶ συντάξαι καὶ τὸν λαβύρινθον. *Phot. ibid.*

(f) *Euf. H. E. l. 2. cap. 25. p. 67. D. et lib. 6. cap. 20.*

(g) *De Vir. Ill. cap. 59.*

(A) *Mr. Dodwell* thought, that *Zephyrine*, successor of *Victor*, sat in the See of *Rome* from the year 195. to 214. *Vid. Diff. singular. de Rom. Pontif. Prim. Successione Cap. xv. §. 2. 7. &c.* *Tillemont* says, *Zephyrine* governed the Church of *Rome* from 201. or 202. to 219. See *St Zephyrine. Mem. Ecc. T. 3. P. 2. p. 1. and Note p. 336.* as also *Caius. Mem. Ec. T. 3. P. i. p. 294.* But *Pagi* says, from 197. to 217. *Vid. Crit. in Baron. 197. n. v. 219. n. ii.*

A. D. 212. } copie of the Epistle of the Church of *Smyrna*, concerning the martyrdom of St. *Polycarp*, where it is said: “ This (*b*) was transcribed from the copie of *Irenaeus*, disciple of *Polycarp*, by *Caius*, who also was acquainted with *Irenaeus*. I *Socrates* living in *Corinth* transcribed it from the copie of *Caius*.” But it may be questioned, whether this note may be relied upon. If it may, here is no certain proof, that this is our *Caius*. As this was a common name, all that can be hence concluded is, that the transcriber of that epistle lived about the same time with our author. Indeed *Caius*, as we shall see by and by, does not reckon the epistle to the *Hebrews* among St. *Paul*’s epistles: which agrees well enough to a disciple of *Irenaeus*, as *Tillemont* has observed. But this might be common at that time to many in several parts of the world.

It is also generally allowed, that *Caius* was a Presbyter of the church of *Rome*: And Bishop (*i*) *Pearson* says directly, that

Eusebe,

(*b*) Ταῦτα μετεγράψατο μὲν Κάϊος ἐκ τῶν Εἰρηναίου μαθητῶν τῷ Πολυκάρπῳ, ὅς ἐστι συνεπιπέτατο τῷ Εἰρηναίῳ. Ἐγὼ δὲ Σακκαίτης ἐν Κορίνθῳ ἐκ τοῦ Καίου ἀντιγράψαν ἐγραψαί κ. λ. *Ep. Eccles. Smyrn.* §. 23. *apud Patr. Apost. et Vales. Annot. in Euseb. H. E. p. 73. D.*

(*i*) Hunc Caium tum Eusebius tum Photius Romanae ecclesiae presbyterum fuisse asserunt. *Pearson Op. Post. Diss. 2. §. 3. p. 148.*

Eusebe, as well as *Photius*, gives him that title. *Du (k) Pin* too says, that *Eusebe* and *St. Jerome* call *Caius* Presbyter, but without saying of *Rome*. These learned men do not refer to any particular place, where this is said. And I am not aware, that *Eusebe* or *Jerome* say any thing more, than that *Caius* was an ecclesiastical man, and had a dispute with *Proculus* at *Rome*, in the time of *Zephyrine*. Though therefore it may be allowed to have some probability from *Photius*, that *Caius* was a Presbyter of *Rome*, it can by no means be reckoned a certain thing.

There are three or four books ascribed to *Caius*: *A Dialogue*, or Disputation with *Proculus* or *Proclus*, a follower of *Montanus*: another *Of the Universe*: a third, called the *Labyrinth*, and the *Little Labyrinth*: a fourth, writ against the heresie of *Artemon*. These are all mentioned together by (l) *Photius*, as distinct works. But the two last are generally thought to be only different titles of

C 3

one

(k) *Eusebe*, et saint *Jerome* disent bien, qu'il étoit prêtre, et qu'il a vécu du tems du *Zephirin*: Mais ils ne disent pas, qu'il fust *Romain*. *Du Pin. Bibl. Caius.*

(l) *Cod.* 48.

A. D. ^{212.} one and the same work. *Theodoret* (m) says, that *Caius* wrote against *Cerintbus*. But I apprehend, he means the book against the *Montanists*, in which *Caius* also opposed *Cerintbus*, as we shall soon see from a passage to be transcribed from *Eusebe*. If *Caius* had composed a distinct work against that heretic, it is likely it would have been mentioned by *Eusebe* and *Jerome*.

There are therefore three books said to be writ by *Caius*, of which we have some fragments remaining. I shall speak of each distinctly: and, first of all, of the *Dialogue with Proculus*, by which work *Caius* is best known: which is undoubtedly his, and which I take to be the only piece rightly ascribed to him. And, since St. *Jerome* says, that the Dispute with the *Montanists* was held at *Rome* in the reign of *Caracalla*, we cannot well place it before the year 212. It is probable from the considerations mentioned by (n) *Tillemont*, that this Dialogue was writ in *Greek*, which was also the opinion of (o) *Valesius*.

I. *Eusebe*

(m) Καὶ ἐν τούτοις δὲ οὐ μόνον οἱ προφάνηθεις συνέγραψαν, ἀλλὰ σὺν ἐκείνοις καὶ Γάιος. *Theodoret. Haer. Fab. l. 2. cap. 3. De Cerintho.*

(n) *As before.*

(o) *Annot. in Euf. l. vi. cap. 20. p. 123.*

1. *Eusebe* having spoken of the martyrdoms of *St. Peter* and *St. Paul* at *Rome*, and the inscriptions on their tombs, says: “ And
 “ (p) *Caius*, an ecclesiastical man, who lived
 “ in the time of *Zephyrine* Bishop of the
 “ *Romans*, in his book writ against *Proculus*,
 “ a leader of the *Cataphrygian* sect, confirms
 “ this, speaking after this manner of the
 “ places, where the sacred tabernacles of the
 “ fore-mentiond Apostles are deposited: *I*
 “ am able to shew the trophees of the Apostles:
 “ for whether you go to the *Vatican*, or to
 “ the *Ostian* way, you will find the trophees
 “ of those who founded this church.”

This passage is now produced chiefly as the testimonie of *Eusebe* to our author's character, and time, and the book against the *Montanists*: which was particularly writ against *Proculus*, who is supposed to be the same *Proculus*, whom *Tertullian* (q) has commended.

C 4

2. In

(p) Οὐδὲν δ' ἦπτον καὶ ἐκκλησιαστικὸς ἀνὴρ Γάϊος ὄνομα, κατὰ Ζεφυρίνου Ῥωμαίων γεγενοῦς ἐπίσκοπον ὅς δ' ἦ Πρόκλῳ τῆς καθ' ἑρύγας προσαμένου γνώμης ἐγγράφως διαλεχθεῖς, κ. λ. *Euseb. H. E. l. 2. cap. 25. p. 67. D.*

(q) *Tertullian adv. Valent. cap. v. p. 291. B.* See also before in this work. *V. 2. p. 564. or 567.*

A. D.
212.
Testimonie
to the N.T.

2. In another place *Eusebe* speaking of the writings of ancient ecclesiastical men, who flourished about the times of *Severus* and *Antonine Caracalla*, says: “ There (r) is
“ also come to our hands a Dialogue [or
“ *Disputation*] of *Caius*, a most eloquent man,
“ held at *Rome* in the time of *Zephyrine*,
“ with *Proculus* a patron of the *Cataphry-*
“ *gian* heresie: in which also reproving
“ the rashness and audaciousness of the
“ adversaries in composing new writings,
“ [or *scriptures*] he makes mention of but
“ thirteen epistles of the holy Apostle, not
“ reckoning that to the *Hebrews* with the
“ rest. And indeed to this very time by
“ some of the *Romans* this epistle is not
“ thought to be the Apostle’s.”

By the *new writings*, or *scriptures* composed by the *Montanists* it is reasonable to suppose are intended some of their prophecies, which they had not only spoken, but
writ

(r) Ηλθε δὲ εἰς ἡμᾶς καὶ ταῖς λογιωτάτους ἀνδρὸς διάλογος, ἐπὶ . . . ἐν ᾧ τῶν δι' ἐναντίας τὴν περὶ τὸ συντάττειν καινὰς γραφὰς προπετεῖάν τε καὶ τόλμαν ἐπισομίζων, τῶν τῆ ἱερῆ ἀποστόλου δεκατριῶν μόνων ἐπιστολῶν μνημονεύει, τὴν πρὸς εβραῖους μὴ συναριθμήσας ταῖς λοιπαῖς· ἐπεὶ καὶ εἰς δεῦρο παρὰ ῥωμαίων τισὶν, ἐνομίζεται τῆ ἀποστόλου τυγχάνειν. *H. E. l. vi. cap. 20.*

writ and published with a design, as it seems, to have them received with the same or like respect with that paid to the scriptures received and owned by *Christians* as sacred. Upon this occasion *Caius* gave a list or catalogue of the Apostle *Paul's* epistles, received by himself and the church in general. One may be apt to think, that *Caius* reckoned up all the scriptures in general, received by Christians from ancient time, in opposition to these *new scriptures* of the *Montanists*. But supposing that he put down only the epistles of St. *Paul*, we should have been glad to have had this passage at length. It would have been a great pleasure to see thirteen of St. *Paul's* epistles expressly named, with the churches or particular persons to whom they were sent: or however described at least by their several characters, in the order then used, all together, in one catalogue composed by this ingenious writer, at the beginning of the third centurie. And I cannot but think, that *Eusebe* deserves to be censured for this omission.

The observation, which *Eusebe* makes at the conclusion of this passage concerning some of the *Romans* in his own time not

A. D.
212.

A. D. ^{212.} receiving the epistle to the *Hebrews* as *Paul's*, is somewhat remarkable. It may be considered, whether the occasion of it be, that *Caius* had some particular relation to the church of *Rome*: or, whether it be only owing to this dispute having been held in that City, which was expressly mentioned before. If the former, this would afford some ground of suspicion, that *Caius* was a presbyter of the church of *Rome*, which we are informed by *Photius* was a common opinion in his time.

As this testimonie to *St. Paul's* epistles is very considerable, I shall transcribe also the passages of *St. Jerome* and *Photius*, relating to the same matter: though they add little or nothing to the account given by *Eusebe*.

“ *Caius*, says *St. (s) Jerome*, in the time
 “ of *Zephyrine* Bishop of *Rome*, that is, in
 “ the time of *Antonine* son of *Severus*, had a
 “ very notable dispute with *Proculus*, a fol-
 “ lower

(s) Caius sub Zephyrino Romanae urbis episcopo, id est, sub Antonino Severi filio, disputationem adversus Proculum Montani sectatorem valde insignem habuit; arguens eum temeritatis, super nova prophetia defendenda: et in eodem volumine epistolas quoque Pauli tredecim tantum enumerans decimam quartam quae fertur ad Hebraeos dicit ejus non esse. Sed et apud Romanos usque hodie quasi Pauli Apostoli non habetur. *De V. I. cap. 59.*

“ lower of *Montanus*, charging him with
 “ rashness in defending the new prophetic. A. D.
212.
 “ And in the same book reckoning up only
 “ thirteen epistles of *Paul*, he says, the
 “ fourteenth, which is inscribed to the *He-*
 “ *brews*, is not his. And with the *Romans*
 “ to this day it is not looked upon as *Paul's*.”
 This is St. *Jerome's* whole chapter concern-
 ing *Caius* in his Book of Illustrious Men.

St. *Jerome* in this last sentence says more
 than *Eusebe*, whose account is only, that by
 some of the *Romans* that epistle was not thought
 to be *Paul's*. And when St. *Jerome* writes,
 that *Caius* says, the *fourteenth epistle*, which
 is inscribed to the *Hebrews*, is not *Paul's*; it
 is likely, he ought to be explained by *Eusebe* :
 that when *Caius* mentioned thirteen epistles
 of *Paul*, he did not reckon that to the *He-*
brews with them, saying nothing about
 it.

Photius, at the conclusion of what he says
 of this writer, having mentioned the other
 books ascribed to him, adds: “ That he
 “ (u) is also said to have composed an elabo-
 “ rate

(u) Ἐν ἧ τρεῖς καὶ δέκα μόναις ἐπιστολάς ἀριθμεῖται Πάυ-
 λος, ἐκ ἐγκρίτων τῶν πρὸς Ἑβραίους. *Phot. Cod.* 48. col. 37.

A. D. 212. { “ rate disputation against *Proculus*, a follower
 “ of *Montanus*, in which he enumerates only
 “ thirteen epistles of *Paul*, not reckoning
 “ that to the *Hebrews*.” So *Photius*. And
 I think, he has better represented *Eusebe’s*
 sense, than *St. Jerome*.

It has been supposed by † some, that *Caius* rejected the epistle to the *Hebrews*, because the *Montanists*, with whom he was disputing, made use of it in support of their peculiar sentiments. So *Mr. Twells*: whose words I shall transcribe, that the reader may see the force of this argument. “ Besides, (w) *Caius’s* ad-
 “ versarie in that dispute was a *Montanist*, as
 “ *Eusebius* tells us. Now there is a passage
 “ in this epistle, ch. vi. 4. 5. 6. which at first
 “ sight favors *Montanus’s* opinion, against
 “ restoring *Lapsers* after *Baptism*. This place
 “ was appealed to by these heretics, in de-
 “ fence of that singularity: (thus *Tertullian* in
 “ his book de *Pudicitia*, c. 20. cites this very
 “ passage, to prove, that there is no room
 “ for a second repentance:) as it was after-
 “ wards by the *Novatians*, who maintained
 “ the

† *Vid. Grot. in Ep. ad Hebr. cap. vi. ver. 4. 5. 6.*

(w) *A Critical Examination of the late new text and version of the N. T. in Greek and English, Part ii. p. 50. London, 1731.*

“ the same error. It is not therefore to be
 “ doubted, but *Proculus* made his advantage
 “ of that same passage: which easily accounts
 “ for the other’s leaving the Epistle to the
 “ *Hebrews* out of the number of those written
 “ by *St. Paul*.”

A. D.
212.

But I am of opinion, that this was not the reason of *Caius*’s omitting this Epistle: or, that this does not account for his leaving it out of the number of those written by *St. Paul*. For,
 1. If this Epistle had been till then universally received by *Christians*, *Caius* could not have omitted it here. If a heretic’s appealing to a book of Scripture, in defense of any singular opinion maintained by him, had been a reason for rejecting such book; the *Catholics* would have been obliged to reject most, if not all the books of the New Testament. But this could not be done, with regard to any book universally received. Therefore *Caius*’s omission of this Epistle affords an argument, that it was not then universally received as an Epistle of the Apostle *Paul*.
 2. We know that at that time, or thereabout, this epistle was not universally received by Catholic *Christians*, from the express testimonie and (B) ac-
 know-

(B) See before, Ch. xxvii. §. 22. 23. 24. pag. 605. . . . 612. or 606. . . . 613.

A. D.
212.

knowledge of *Tertullian* himself, a *Montanist*. 3. This way of arguing makes *Caius* a mean and contemptible writer, which is not his character in antiquity. Mr. *Twells* is sensible of this consequence. Therefore he adds in the words immediatly following those already transcribed: “ It was perhaps easier to
“ the eloquent *Caius* to cut this difficulty by
“ rejecting the entire work, than to dissolve
“ it by a critical discussion of the passage.
“ We have such controvertists in our own
“ times, men who judge of ancient writings
“ according to modern prejudices: allowing
“ no book or passage to be genuine, but what
“ favors their own singularities, and con-
“ demning nothing for spurious that tends to
“ support them.”

I suppose then, that *Caius* here gave a candid and unprejudiced enumeration of the Epistles of *St. Paul*: and that he did not think the Epistle to the *Hebrews* to have been written by that Apostle. Whether he ascribed it to *Barnabas*, as *Tertullian* did, and possibly divers others at that time, or to some other person, we cannot be positive. It may be reckoned very probable, that this epistle was not unknown to *Caius*. But it appears to me not unlikely,

unlikely, that in all his reading and conversation he had never met with any who ascribed this epistle to *Paul*: and that, when he had enumerated his thirteen epistles, he supposed, he had mentioned all the writings of that Apostle.

A. D.

212.

3. In another place *Eusebe* having cited part of a letter of *Polycrates* Bishop of *Ephesus* to *Victor* Bishop of *Rome* concerning the death of *John*, and *Philip*, also one of the twelve Apostles, adds: “ And in the Dialogue (x) of *Caius*, which we mentioned just now, *Proculus*, with whom that disputation was held, agreeing with what we have here put down concerning the death of *Philip*, and his daughters, says: *After this the four prophetesses daughters of Philip lived in Hierapolis in Asia, where is both their, and their father’s sepulchre.* Thus he. And, adds *Eusebe*, *Luke* in the Acts of the Apostles makes *AS.* mention of the daughters of *Philip*, which had the gift of prophetic, who then
“ lived

(x) Καὶ ἐν τῷ Γαίῳ δὲ ἔστι μικρῶ πρόσθεν ἐμνήσθημεν διαλόγῳ, Πρόλος, πρὸς ὃν ἐποιεῖτο τὴν ζήτησιν, περὶ τῆς Φιλίππου καὶ τῶν θυγατέρων αὐτῆς τελευτῆς συνάδων τοῖς ἐκτεθεῖσιν ἑταροῖσιν μετὰ τοῦτο δὲ προφήτιδες τέσσαρες αἱ Φιλίππου γενέμενται ἐν Ἱεραπολὶ τῇ κατὰ τὴν Ἀσίαν ὁ τάφος αὐτῶν ἐστὶν ἐκεῖ. καὶ ὁ πατὴρ αὐτῶν ταῦτα μὲν ἔτος. H. E. L. 3. c. 31. p. 103. A. B.

A. D. 212. “ lived with their father in *Cesarea* of *Judea*,
 “ saying these words: *And we came unto*
 “ *Cesarea, and entered into the house of Philip*
 “ *the Evangelist. Acts* xxi. 8. 9. Whether
Proculus referred to the book of the *Acts*, we
 cannot say.

4. Once more, *Eusebe* speaking of *Cerintbus*
 says: “ And (*y*) *Caius*, whom we quoted be-
 “ fore, in his disputation, writes thus of him.
 “ And *Cerintbus* also, who by his revelations
 “ as if writ by some great Apostle, imposes
 “ upon us monstrous relations of things of his
 “ own invention, as shewn him by an Angel,
 “ says, that after the resurrection there shall
 “ be a terrestrial Kingdom of *Christ*: and that
 “ men shall live again in *Jerusalem* subject to
 “ sensual desires and pleasures. And being an
 “ enemy to the divine scriptures, [literally,
 “ *scriptures of God*] and desirous to seduce
 “ mankind he says, there will be a term of
 “ a

Revela-
 tions.

(*y*) Γάιος ἔφανός ἦδ' ἠ πρότερον παρατέθειμαι, ἐν τῇ φερομένῃ
 αὐτῷ ζητήσῃ ταῦτα περὶ αὐτῶν γράφει ἀλλὰ καὶ κήρυθος ὁ δὲ
 ἀποκαλύψαν ὡς ἀπὸ μεγάλης ἀποστολῆς γεγραμμένων, τερατολο-
 γίας ἡμῖν ὡς δὲ ἀγγέλῳ αὐτῶν δεδειγμένως φευδόμενος ἐπεισά-
 γει λέγων, μετὰ τὴν ἀνάστασιν ἐπιγίγειν εἶναι τὸ βασίλειον
 τῷ χριστῷ, καὶ πάλιν ἐπιθυμίας καὶ ἡδοναῖς ἐν Ἱερουσαλὴμ τὴν
 σάρκα πολιτευομένῳ δελευεῖν. Καὶ ἔχθρος ὑπάρχων ταῖς
 γραφαῖς τῷ Θεῷ ἀριθμὸν χιλιοῦνταετίας ἐν γαμῶ ἑορτῆς θε-
 λων πλανᾶν λέγει γίνεσθαι. *H. E. l. 3. c. 28. p. 100. A.*

“ a thousand years spent in nuptial entertain-
 “ ments.”

A. D.

212



This passage, together perhaps with other things in this dispute, said against *Cerinthus*, and not any particular and distinct book, I suppose to be what *Theodoret* refers to, when he says, that *Caius* wrote against *Cerinthus*.

Whether *Caius* here intends our book of the Revelation, or some other piece, is a disputed point. Mr. *Twells* (z) thinks it “ probable, “ that *Caius*’s testimonie relates to some for- “ gerie of *Cerinthus*, under the name of St. “ *John*, and not to the present book of Reve- “ lation.” And Mr. *Jones* (a) thought this a clear case. But Dr. *Grabe* says, “ that though “ (b) some learned men have concluded from “ this passage of *Caius*, that the heresiarch *Ce- “ rinthus* published an apocalypse; yet it ap- “ pears to him plain and manifest from the
 D “ words

(z) See a *Critical Examination of the late New Text and Version of the N. T. Part iii. p. 99. &c.*

(a) *New and Full Method, &c. Vol. i. p. 224, &c.*

(b) Caeterum Cerinthum haeresiarcham Apocalypsim quamdam edidisse, docti aliqui viri collegerunt ex verbis Caii Presbyteri Romani in dissertatione adversus Proclum apud *Eus.* l. 3. H. E. cap. 28. . . . Verum ex ipsis hisce verbis planum atque apertum mihi videtur, Caium ipsam S. Joannis Apocalypsin Cerintho adscripsisse, non vero aliam ab illa distinctam, a Cerintho sub Johannis nomine editam, aditruxisse, &c. *Grabe Spicil. T. i. p. 312.*

A. D.

212.



“ words of this passage, that *Caius* ascribed
 “ the very Apocalypse of St. *John* to *Cerintbus*.” And Dr. (c) *Mill* is of the same
 opinion, that there were at that time some
 Catholic *Christians*, who ascribed the Reve-
 lation, which from the begining had been
 owned for St. *John*'s, to *Cerintbus*, or some
 other impostor. This they did out of an
 abhorrence of those bad consequences, which
 some drew from this book, not rightly un-
 derstood.

And it must be owned, that *Dionysius*
 of *Alexandria* (d) affirms, that some before
 him had ascribed the Revelation, called
 St. *John*'s, to *Cerintbus*. And he may be
 thought to refer to our *Caius*: Nevertheless
 it does not appear to me very plain, that
Caius speaks of our book of the Revelation.
 His description does not suit it: unlesse he is
 to be supposed to ascribe to that book itself
 the

(c) Fuere jam in ecclesia Romana, aliisque, qui Apocalyp-
 seos dicta de millenario in Christi regno, ejusq; gaudia paullo
 crassius interpretati, missa ferme spe coelestium, in terrestrium
 horum, ceu propediem venturorum expectationem toto ani-
 mo ferebantur. Hoc cum lugerent sanctitatis Christianae stu-
 diosi, et vero dogma, unde ex prava interpretatione, orta esset
 haec impietas, in Apocalypsi traditum viderent, eo demum
 lapsi sunt, ut librum istum, qui sub nomine Johannis jam ab
 initio ferebatur, Cerinthi, aut alicujus alterius impostoris esse
 crederent. *Mill. Prolog. n. 654.*

(d) *Eus. H. E. l. 3. cap. 28. p. 100. B. C.*

the false and sensual notions, which some had of the expected *Millennium*. Nor does St. *John*, or whoever is the author of this book, here give himself expressly the title and character of an Apostle. However it must be allowed to be very probable, that *Caius* said nothing in favour of the book we now have with the title of the *Revelation*. If he had, *Eusebe* would not have failed to give us at least a hint of it. A bare silence about St. *John's* Revelation, even supposing *Caius* to have said nothing particularly against it, does not suit a disciple of *Irenaeus*.

A. D.
212.

5. We have now observed four passages of the Dialogue writ by *Caius*. And we have seen in them marks of a high respect for the ancient scriptures generally received by *Christians*: which he also calls divine scriptures, or *scriptures of God*: and his detestation of all attempts to bring any other into a like esteem with them, or to mislead men from the true sense and meaning of them. Thirteen epistles of *Paul* he reckoned up in his dispute, but did not name that to the *Hebrews*. It is highly probable, that in the same place he mentioned other books of the New Testament, and possibly of the

Sum of
this Testi-
monie.

A. D. Old likewise. But it is very likely, that he did not receive the book of the Revelation, if he did not think it an imposture of *Cerintbus*.

His Histo-
rie.

II. *Eusebe* has (e) three passages taken out of a book writ against the heresie of *Artemon*. It is evidently the same with that which is called by (f) *Theodoret* The Little Labyrinth; what he takes thence being for substance the same with what *Eusebe* quotes out of the book against *Artemon*. This opinion is also confirmed by *Nicephorus*, as has been observed by (g) Bp *Pearson*, and *Cave*. *Photius* indeed in his article of *Caius* mentions distinctly *the Labyrinth*, as he calls it, and the book against the heresie of *Artemon*. But what he says can be of little weight against so much good evidence, that one and the same book is to be understood by these several titles.

This book is by some reckoned the work of an unknown writer. Others think it to have been

(e) *H. E. l. v. cap. 28.*

(f) *Haer. Fab. l. 2. cap. 5.*

(g) Non tantum *Nicephorus* lib. 4. cap. 20. affirmat τὸν μικρὸν ἐρημμένον λαβύρινθον redarguisse absurditatem *Artemonis* et *Theodoti*, quem beatus *Victor* depugnavit: Sed et *Theodoretus* *Haereticarum Fabularum*, lib. 2. cap. 5. trium pericoparum apud *Eusebium* summam ex parvo *Labyrintho* deducit de *Theodoto* agens. *Pearson, Op. Post. p. 148.*

been writ by *Caius*. Among these last is (*b*) *Pearson*, who is even offended at *Blondel* for called the author anonymous. But *Pearson* is a great deal too positive in this matter. *Eusebe's* quotations of this book are introduced in this manner: "There are, *says* "
 " (*i*) *he*, beside these, treatises of many o-
 " thers, whose names we have not been able
 " to learn; orthodox and ecclesiastical men,
 " as the interpretations of the divine scrip-
 " tures given by each of them manifest: at
 " (*k*) the same time they are unknown to us,
 " because the treatises have not affixed to them
 " the names of the authors." He goes on:
 " In (*l*) a work of one of these persons com-
 " posed against the heresie of *Artemon*, which
 " *Paul of Samosata* has endeavored to revive
 " in our time, is a relation very much to
 " our purpose." *St. Jerome* in his chapter
 of *Caius* in his book of *Illustrious Men*, or
 Catalogue of Ecclesiastical Writers, as it is also

A. D.
212.

D 3

often

(*b*) Hunc anonymum vocat Blondellus, cum constet eum Caium fuisse. *Pearson*, *ibid.* p. 147.

(*i*) Ὡν ἐδὲ τὰς προσηγορίας κατὰ λέγειν ἡμῖν δυνατὸν. *Eus.* l. v. c. 27. p. 195. B.

(*k*) Ἀδύλων δ' ὄμας ἡμῖν, ὅτι μὴ τὴν προσηγορίαν ἐπάγειται τῶν συγγραψαμένων. *ibid.*

(*l*) Τέτων ἐν τῷ σπεδάσματι κατὰ τῆς Ἀρτέμωνος αἰρέσεως πεπονήμενο. κ. λ. *ib.* cap. 28. in.

A. D.

212.



often called, takes no notice of any other work of his, but the dispute with *Proculus*. *Theodoret* (m) quotes this book thus: “ Against their heresie, [that is, the heresie of Artemon and his followers] was writ the Little Labyrinth, which some think to be a work of *Origen*, but the stile is sufficient to shew their mistake. But whether it was written by him, or some other, there is in it the following relation:” without so much as making a conjecture at the author. As for *Photius*, on whom *Pearson* chiefly relyes, he had seen a note upon the book, *Of the Universe*, in which it was observed, “ That it was (n) ascribed to several, as also the Labyrinth was to *Origen*: whereas really it was writ by *Caius*, the same who composed the Labyrinth.” And *Photius* may have been of the same opinion with the writer of this note, though I think he does not expressly say so.

(m) Κατὰ τῆς τότε αἰρέσεως ὁ μικρὸς συνεγγραψὶ λαβύρινθος, ὃν τινες Ὀριγένους ὑπολαμβάνουσι πῶς ἡμαῖ· ἀλλ’ ὁ χαρακτηριστὴρ ἐλέγχει τὰς λέξεις. Εἶπε δὲ ἐκεῖνος, ἢτε ἄλλος συνέγραψε, τοῦδε ἐν αὐτῷ διηγᾶται δῆγμα. *Fab* l. 2. cap. 5. *De Theodoto*.

(n) “Ὅσπερ καὶ τὸν λαβύρινθου τινες ὑπέγραψαν Ὀριγένους· ἔπειτα Γαῖος ἐστὶ πῶς ἡμαῖ τῆ ἀληθείας αὐτῷ συνιστάχότος τὸν λαβύρινθον. *op. Phot. Cod.* 48.

fo. But since the more early writers, *Eusebe*, *Ferome*, *Theodoret*, appear not to have known the author of this work, it is best to consider him as anonymous: as I find some other learned (o) moderns beside *Blondel* have done.

Though I do not reckon *Caius* the author of this work, it is fitly enough considered here, being mentioned by *Eusebe* in his account of matters about the time of the Emperours *Commodus* and *Severus*. Indeed, as he did not know the name of the author of this work, so he might not exactly perceive the time of it. However, from the things and persons mentioned in the passages quoted by *Eusebe* it is very probable, that it was not composed under *Victor*, but under *Zephyrine*, or his successor, as has been well shewn by (p) *Pearson*. I may therefore well enough place him in the same year with *Caius*.

D 4

I. The

(o) Eruditissimus vero ille anonymus &c. *Dallacus De scriptis Dionys. Areop. &c. L. i. c. 2. p. 10. Genevæ 1666.* Vetus auctor apud Eusebium Libro v. Hist. Ec. cap. 28. *Jacob. Sirmond. not. ad Facundum Lib. 3. cap. 2. Nec aliter scriptor antiquus contra Artemonis haeresin ap. Euseb. Hist. Ec. Cav. Dissertat. De libris et officiis ecclesiasticis Græcorum. p. 42. V. Εὐθιὺς. ad Calcem Part ii. Hist. Lit.*

(p) *Pearf. ib. p. 148.*

A. D.

I. The design of the first passage of this

212.

His Testi-
monie to
the N. T.

work is to shew the novelty of that heresie, that our Saviour was a mere man; whereas the persons against whom the author writes, asserted it's antiquity. "For (q) they say, " that all the ancients, and even the Apostles " themselves, received and taught the same " things which they now hold: and that the " truth of the gospel was preserved, till the " time of *Victor*, the thirteenth Bishop of " *Rome* from *Peter*: but by his successor, " [or, from the time of his successor] *Zephy-* " *rine* the truth has been corrupted. And " possibly what they say might have been " credited, if, first of all, the divine scrip- " tures did not contradict them: and then " also, secondly, the writings of the brethren " more ancient than *Victor*, which they " published in defense of the truth against " the Gentils, and against the heresies of " their times." The brethren mentioned

by

(q) Φασὶ γὰρ τῆς μὲν προτέρας ἁπλῆς καὶ ἀπὸ ἀποστόλων
παρηρησέναι τε καὶ δεδιδασχέναι ταῦτα, ἀ νῦν οὗτοι γέγονοι
καὶ τεληρησθαι τὴν ἀλήθειαν τῷ κηρύγματι μέχρι τῶν βίβλικος
χρόνων, ὅς ἦν τρισκαίδεκάτος ἀπὸ πέτρης ἐν ρώμῃ ἐπίσκοπος·
ἀπὸ δὲ τῆ διαδόχου αὐτοῦ ζεφυρίνου παρακεχαράχθαι τὴν ἀλή-
θειαν ἦν δ' ἂν τυχρὴν πειθαυὲν τὸ λεγόμενον, εἰ μὴ πρῶτον μὲν
ἀνέπιπτον αὐτοῖς αἱ δεῖται γραφαί. Καὶ ἀδελφῶν δὲ τινῶν ἐστὶ
γράμματα πρῶτα τῶν βίβλικος χρόνων, ἀ ἐκεῖνοι πρὸς τὰ
ἔθνη ὑπὲρ τῆς ἀληθείας, καὶ πρὸς τότε αἱρέσεις ἔγραψαν. *Euseb.*
H. E. l. v. c. 28. p. 195. D.

Ch. XXXII. *against* ARTEMON.

41

by name are *Justin, Miltiades, Tatian, Clement, Irenaeus, Melito*, with a general appeal to many more not named, and to ancient hymns composed by the faithful in honour of *Christ*.

A. D.
212.

This shews plainly, that there were *scriptures* called *divine*, which were esteemed to be of higher authority than the writings of the most early *Christian* writers, who lived so near the time of the Apostles. It likewise assures us, that the persons against whom this author argues, did also appeal to the Apostles for the truth of their opinions, and did not pretend to assert any thing contrarie to the doctrine of the Apostles.

2. “ Moreover, *adds Eusebe*, the author of the forementioned book relates another thing, which happened in the time of *Zephyrine*, writing thus in these very words: I will therefore (r) remind many of the brethren of a thing which happened in our time, which if it had been done in *Sodom*, I think it might have reformed even them.” Perhaps here is a reference to *Matth. xi. 23*.

Well,

(r) Ὑπομνήσω γὰρ πολλὰς τῶν ἀδελφῶν πράγματα ἐφ’ ἡμῶν γενόμενον ὃ νομίζω ὅτι εἰ ἐν σοδόμοις ἐγγεγόνει τυχεῖν αὐτὸν κατέκλειους ἐνεθέτησε. *ibid.* p. 196. C.

A. D.

212.

Well, what is this sad thing? The author proceeds: “ There (s) was one *Natalis* a confessor
 “ [that is, who had suffered from the Heathen
 “ for the sake of Christianity] not long agoe,
 “ but in our times. This person was deceived
 “ by *Afclepiodotus*, and another *Theodotus* a
 “ banker, both disciples of the first *Theodotus*
 “ the tanner, who had been excommunicated
 “ by *Victor* for this opinion, or rather
 “ madnesse. This *Natalis* was persuaded by
 “ them to accept of the office of a Bishop of
 “ this heresie upon the consideration of receiving
 “ from them a salarie of one hundred
 “ and fifty denarii (about five pounds) by the
 “ month. Having associated himself with
 “ them he was often admonished by the Lord
 “ in visions. For (t) the merciful God, (c)
 “ and our Lord *Jesus Christ*, would not that
 “ he should perish out of the church, who
 1 *Pet. v. 1.* “ had been a witness of his own sufferings.”

The author proceeds to relate, “ that *Natalis*
 “ for

(s) *Nατάλιος ἦν τις ὁμολογητής*

(t) Ὁ γὰρ ἔυσπλαγχνος Θεὸς καὶ κύριος ἡμῶν Ἰησοῦς Χριστὸς οὐκ ἐβόλετο ἔξω ἐκκλησιαίας γενόμενον ἀπολέσθαι μάρτυρα τῶν ἰσθίων παθῶν. *ibid.* p. 197. A.

(c) Or, as some may choose it should be translated, our most merciful God and Lord *Jesus Christ*.

“ for a (*u*) while neglecting these visions, out
 “ of fondness for the honour he enjoyed, and
 “ the love of filthy lucre, was at length scourg-
 “ ed and sorely beaten by holy angels for a
 “ whole night. Whereupon in the morning,
 “ being convinced of his fault, he put on
 “ sackcloth, and humbled himself before Ze-
 “ phyrine and all the clergy and laity, and af-
 “ ter many tears and entreaties was difficult-
 “ ly readmitted to the communion of the
 “ church.”

In what is here said of *Natalis* having been a witness of *Christ's* sufferings, it may be thought there is a reference to *1 Pet. v. 1.* and in what is said of his love of filthy lucre to *1 Tim. iii. 3.* or some other place, where *St. Paul* condemns that fault.

3. “ To these we shall add, says *Eusebe*,
 “ some other words of the same writer con-
 “ cerning the same men, which are to this
 “ purpose: Moreover they (*tw*) have without
 “ fear

(*u*) Δελεαζόμενος τῇ τε παρ' αὐτοῖς πρῶτοκαθεδρία. καὶ τῇ πλείους ἀπολλύσει ἀισχροκερδέια, τελευταῖον ὑπὸ ἁγίων ἀγγέλων ἐμαστιγάθη, δι' ὅλης τῆς νυκτὸς ἔσμι· πρὸς ἀκισθείας. *ibid.*

(*tw*) Γραφὰς μὲν θείας ἀσέβως βραδερνήκασι· πίσεως δὲ ἀρχαίας κανόνα ἀβελήκασι· χριστὸν δὲ ἠγνούκασιν ἔτι αἱ θεῖαι λέγουσι· γραφαὶ ζήτυες, κ. λ. . . . καὶ αὐτοῖς προσέτη τις ῥήσιν γραφῆς θεικῆς, ἐξελάξασι, . . . καβαλιπώντες δὲ τὰς ἀγίας τῆ Θεοῦ γραφὰς, γεωμερίαν ἐπιηδέυσαν· ὡς αὖ ἐκ τῆς γῆς οὔτες, καὶ ἐκ τῆς γῆς λαλέυτες, καὶ τοῦ ἀγαθου ἐρχόμενου ἀγνούτες. κ. λ. *p. 197. B. C.*

A. D.

212.



“ fear corrupted the divine scriptures, and
 “ have rejected the rule [*Canon*] of the an-
 “ cient faith, and have been ignorant of
 “ *Christ* : not enquiring, what the divine
 “ scriptures say : but carefully studying, what
 “ figure of syllogism may be found out to sup-
 “ port their impious system. And if any
 “ one object to them a text of divine scrip-
 “ ture, they consider, whether a conjunctive,
 “ or disjunctive form of syllogism can be made
 “ of it. And leaving the holy scriptures of
 “ God they study geometrie, as being of the
 “ earth, and speaking of the earth, and igno-
 “ rant of him that cometh from above.” Here
 is a manifest reference to *John* iii. 31. This
 writer proceeds to say, “ that by some of these
 “ persons *Euclid*’s geometrie is laboriously stu-
 “ died : and they admire *Aristotle* and *Theo-*
 “ *phrastus* : and by (x) some of them *Galen*
 “ is even adored. They who abuse the sci-
 “ ences of the infidels for the support of their
 “ heretical sentiment, and with an impious
 “ subtlety adulterate the simple faith of the
 “ divine

John iii.
31.

(x) Γαληνὸς γὰρ ἴσως ὑπὸ τίνων καὶ προσκυβεῖται. οἱ δὲ ταῖς πῶν ἀπίσαν τεχναῖς εἰς τὴν τῆς ἀπίσεως αὔσαν γνῶμην ἀποχρώμενοι καὶ τῇ τῶν ἀθέων παινεργίᾳ τὴν ἀπλήν τῶν θεῶν γραφῶν πίσιν καταπλεούσας· ὅτι μὴ δὲ ἐγγύς πίσεως ὑπαρχει, τί δὲ καὶ λέγειν; Διὰ τῆτο ταῖς θεαῖς γραφαῖς ἀπόβως ἐπέβαλον τὰς χεῖρας, λέγουσας αὐτὰς διαρθωμένας. *ib.* p. 197. D. 198. A.

“ divine scriptures : of such men what need I
 “ say, that they are far from the faith? for
 “ which reason they have without fear laid
 “ their hands upon the divine scriptures, say-
 “ ing, that they have amended them. And
 “ that I do not charge them falsely, any one
 “ may know that pleaseth. For if any one
 “ will be at the pains to procure a number of
 “ their copies, and compare them together, he
 “ will find that they disagree very much. For
 “ the copies of *Asclepiades* [or *Asclepiodotus*]
 “ differ from those of *Theodotus*. And many
 “ of them may be met with, because their
 “ disciples have diligently transcribed their
 “ several emendations, as they call them, but
 “ indeed corruptions. Again, the copies of
 “ *Hermophilus* agree not with these already
 “ mentioned. And those of *Apollonides* [or
 “ *Apollonius*] differ one from another. For
 “ any one by comparing those first put out
 “ with these which were afterwards again
 “ perverted by him, may perceive a diffe-
 “ rence. How daring (*y*) a crime this is,
 “ possibly they themselves are not ignorant.
 “ For either they do not believe the divine
 “ scriptures to have been dictated by the Holy
 “ Spirit,

A. D.

212.

(*y*) Ὅσως δὲ τόλμης ἐστὶ τῆτο τὸ ἀμάρτημα, ἕκως μὴ δὲ ἐκείνης ἀγνοῖν. *ibid.* A.

A D. “ Spirit, and then they are infidels: or else
 212. “ they think themselves wiser than the Holy
 “ Spirit. And what are (z) they then but
 “ mad men? For they cannot deny this their
 “ daring crime, since the copies have been
 “ writ out with their own hands: and they
 “ did not receive such (a) books from those
 “ by whom they were first taught the *Chri-*
 “ *stian* doctrine: nor are they able to produce
 “ the copies, from whence they transcribed
 “ these things. Nay some of them have not
 “ thought it worth the while to corrupt the
 “ scriptures, but plainly (b) rejecting the Lawe
 “ and the Prophets, by means of a lawless
 “ and impious doctrine [*taken up*] under pre-
 “ tence of grace they have fallen into the
 “ lowest pit of destruction.”

This may be thought a most terrible pas-
 sage, weakening the credit of the sincerity,
 or integrity of our present scriptures: since
 even in those early times there were men,
 who had the assurance to correct and alter their
 copies according to their own fancy, in order
 to render them agreeable to their particular
 senti.

(z) Καὶ τί ἕτερον ἢ δαιμονῶσιν; *ib. B.*

(a) Καὶ παρ’ ὧν κατήχηθησαν μὴ τοιαύταις παρέλασον τὰς
 γραφάς. *ibid.*

(b) Ἀλλ’ ἀπλῶς ἀρνησάμενοι τὸν τε νόμον καὶ τὰς προφῆτας.
ibid.

sentiments. But the concern may be abated by a few remarks.

A. D.

212.

1.) Whatever alterations were made, or attempted to be made by some few, there were others who greatly disliked their conduct, and strictly guarded against alterations and pretended emendations of their copies. They loudly exclaimed against them, severely censured the authors of them, and warned all men against them.

2.) It is probable, that all the alterations, or corruptions here complained of, concerned only the copies of the Old Testament. And, if they relate to them, then to the copies only of some *Greek* Version of the Old Testament, probably that of the Seventy. For this is what our author says: That some of these men did not think it worth the while to alter the scriptures, *but they plainly rejected the Lawe and the Prophets*. They are therefore the scriptures of the Old Testament, that he had been speaking of all along, when he complained of the alterations of the divine scriptures. And since these alterations were made, or attempted to be made in a version only, the damage is the less. This indeed does not excuse these

A. D. these men, nor quite remove their crime, but
 212. it lessens the mischief of it.

3.) It seems reasonable to make some abatements in the charges of this writer. It is plain he is credulous, and indulges his passion, and declaims. I have no occasion to add a comment by way of proof of these particulars. They are apparent from the passages here produced, so that every one may perceive as much by reflecting upon what we have transcribed. Besides, he blames these persons against whom he writes for things, in which there is no fault. He censures them for *studying geometrie*, and for *admiring Aristotle and Theophrastus*. Then it is likely, he aggravates some things: as, when he says, they *left the Scriptures to study Euclid's geometrie*. Possibly they only joined together these two studies. He insinuates too, that some of them *adored Galen*, which is very improbable. Considering all these things, it is reasonable to suppose, that he has magnified the fault of these men; that is, in some measure misrepresented what they performed upon the scriptures. A writer of this character might censure a truly critical performance, as such things since have been often suspected and condemned by others.

4.) Upon

4.) Upon the whole then we have seen in this writer a reference or two to the Gospels of St. *Matthew* and St. *John*, and St. *Peter's* first epistle. There were scriptures in the hands of *Christians*, which they respected as sacred and divine, dictated by the Holy Spirit, and the rule of their faith, and particularly of superior authority to the writings of the *Christian* brethren next in succession after the Apostles. And they esteemed it a daring crime of a high nature, to make any alterations in them. This writer also bears witness to the followers of *Artemon*, that they made appeals to the writings of the Apostles and the *brethren* for the truth and antiquity of their sentiments. He adds, and loudly complains of it, that they had attempted to correct and alter, that is, corrupt the copies of the divine scriptures: but he has not particularly informed us, what copies. It appears to be most probable, that he means only the copies of a *Greek* Version of the Old Testament. And there is reason to think likewise, that in what he has said relating to this matter he has been guilty of some mistake, or misrepresentation, and has aggravated things beyond the truth.

A. D.
212.
A Remark.

5. I do not despise any work, or fragment of this early antiquity, tending to illustrate the scriptures, or any practises of the *Christian* church. These passages are useful in several respects. But I could have spared a part of them for the sake of the passage, or passages of *Caius*, concerning *St. Paul's* epistles, and the other ancient scriptures. And I heartily wish, that *Eusebe* had made room in his *Ecclesiastical Historie* for more of that eloquent man.

A. D.
220.

III. The third piece, which by some has been reckoned the work of *Caius*, is entitled, *Of the Universe*, as likewise *Of the Cause of the Universe*, and *Of the Nature of the Universe*: as we are informed by (b) *Photius*, in whose time it had inscribed in some copies the name of *Josephus*. But he had seen a note in it, wherein it was said to be written by *Caius* a Presbyter who dwelt at *Rome*. By some, he says, it was ascribed to *Justin Martyr*, and by others to *Irenaeus*. As for himself, *Photius* argues, that it can hardly be esteemed a work of *Josephus*, because the author gives Our Saviour the title of *the Christ*,
and

(b) *Cod. 48.*

Ch. XXXII. of *the* UNIVERSE.

51

A. D.
220.



and speaks rightly enough of his divinity, and also expresses himself unexceptionably of our Lord's ineffable generation by the Father.

As this work has been ascribed to so many, and neither *Eusebe* nor *Jerome* have taken any notice of it in their accounts of *Caius*; I think, there is no sufficient reason to reckon it his. Consequently Bishop *Bull* has been too hasty in (c) placing *Caius* among the *Antenicene* Fathers who held the *Nicene* Faith upon the sole foundation of what is said in this book. And it is (d) now the general opinion of learned men, that it is *Hippolytus* who has the best title to this treatise.

It is not now extant entire. But we have a large Fragment, which has been published by several learned men, and in particular not long since by *Fabricius* in his edition of *Hippolytus*.

I shall give a short account of the references, which there are in this Fragment to

E 2

the

(c) *Vid. Geo. Bull. Defens. Fid. Nic. cap. viii. Sect. ii.*

(d) *Utcunque autem de vero hujus operis auctore inter antiquos non convenit, Neoterici Indiculi hujusce auctoritate, stylo et argumentationis genere, aliisque adhuc argumentis freti, Hippolyto id adjudicant; et in his novissimus Steph. Le Moyne, qui Latina Versione instructum Fragmentum ejus ab Haeschelio olim editum recudi fecit inter Varia Sacra. Cave H. L. P. i. in Hippolyte.*

A. D. the books of the New Testament, which is
 220. all that can be expected in this place. I must
 take some farther notice of it in the chapter of
Hippolytus.

Here are then made use of in explain-
 ing the *Christian* doctrines several scripture
 phrases, as (e) *fire unquenchable*, (f) *Abra-*
ham's bosom. And it is said, that between
 the good and bad *there (b) is a great and*
deep gulph [or chaos] fixed, so that no righte-
ous man, if he were in compassion desirous so
to do, could get thither: nor is there any un-
righteous man that can pass, though he should
attempt it. The author says, *that all men,*
just (i) and unjust, shall be brought before God
the Word. For to him has the Father given
 all judgement. Here is at least a reference to
John v. 22. He has also the words (k) of
 1 *Cor. ii. 9.* and probably takes them thence
 though they are also in *If. lxiv. 4.* He seems
 to allude to several things in the Revela-
 tion,

(e) Λίμνη πυρὸς ἀσέβου. apud Hippolytum ex editione Fabricii p. 220.

(f) Τέτω δὲ ὄνομα κελύσομεν κόλπον Αβραάμ. *ibid.* p. 221.

(b) Χάος γὰρ βάθυ καὶ μέγα ἀνὰ μέσον ἐσηρίλαι, ὡς ἐ μὴ δίκαιον συμπάθησαντα προσδέξασθαι, μήτε ἀδίκου τολμήσαντα διελθεῖν. *ibid.*

(i) Πάντες γὰρ, δίκαιοι καὶ ἀδικοι, ἐνώπιον τῷ Θεῷ λόγῳ ἀρχήσουσιναι. Τῷ γὰρ ὁ πατὴρ τὴν κρίσιν πᾶσαν δέδωκε. p. 222.

(k) *Ibid.*

tion, in a passage too long to be inserted here: where he says, (1) *That in the kingdom of heaven, to which the righteous shall be brought, there is no night, nor day measured by time, . . . nor sun, . . . nor moon, and what follows.* Compare *Rev. xxi. 23. xxii. 5.* This does not suit *Caius*, who is supposed to have rejected the Revelation.

(1) Ὅσα δὲ νύξ, ἔσδὲ ἡμέραι χρόνῳ μετρουμένη, ἔχ ἡλίος . . . ἔσσε-
λήνη . . . *ibid.*





C H A P. XXXIII.

ASTERIUS URBANUS.

A. D. 232. *His Historie.* **E**USEBE has made large extracts out of a treatise in three books against the *Montanists*, composed (a) by one of those many eminent persons, whom divine providence raised up at that time to defend the truth. But our Historian has here expressed himself so obscurely, that it has been much (b) doubted who is the author of this work: whether *Asterius Urbanus*, or *Apollinaris of Hierapolis*, or *Apollonius*, or *Rhodon*, or some other person, whose name is unknown. However, *Cave* thinks it probable, from some words of (c) *Eusebe* among the citations of this work, that the author is *Asterius Urbanus*.

(a) Ἄλλος τε σὺν αὐτῷ [Ἀπολιναρίῳ] πλείους τῶν τριῶν ἐπιγράψας λογίων ἀνδρῶν, ἢ τῆς ἀληθείας υπέρμαχος ἀνίστη δύναμις. H. E. l. v. cap. 16. in.

(b) Vid. Cav. H. L. in *Asterio Urbano*, p 51. Vales. ad *Euf. l. 5. cap. 16. Tillemont Mem. Ecc. T. 2. P. 3. Les Montanistes not. 7.*

(c) Καὶ μὴ λεγέτω ἐν τῷ αὐτῷ λόγῳ τῷ κατὰ Ἀσέριου Ουρβανὸν τὸ διὰ Μάξιμίλλης πνεῦμα, κ. λ. *Euf. ib. p. 182. A.*

nus. Valefius (*d*) too is of this opinion: though it seems to be somewhat doubtful, whether those words are not interpolated, A. D. 232.

Asterius Urbanus is placed by *Cave* at the year 188. *Tillemont*, who agrees with him as to the author of the treatise, concludes (*e*) that it was writ about the year of *Christ* 232. the eleventh of the Emperour *Alexander*, because *Maximilla* is here said to have been dead (*f*) between thirteen and fourteen years: whom the same learned man computes (*g*) to have died in 218 or 219. It is doubtful, whether this author was a Bishop or a Presbyter: and absolutely unknown, of what place. I ought to observe, that (*b*) *Dodwell*, who once took this writer to be *Asterius Urbanus*, afterwards altered his mind, not thinking the argument of *Cave* be-

E 4

fore

(*d*) Ἐν τῷ αὐτῷ λόγῳ καὶ Ἀσέριον Οὐρβανόν.] Haec verba scholion esse mihi videntur, quod vetus quidam scholiastes, seu Eusebius ipse, ad marginem libri sui annotaverat ad ea verba quae paulo ante praecesserunt, αὐτῆς δὲ ἐν τῷ αὐτῷ φησὶ λόγῳ. Porro ex his verbis elicitur, Asterium Urbanum auctorem esse horum trium librorum adversus Cataphrygas, non autem Apollinarem, ut credidit Rufinus et Christophorus. *Valef. in notis.* p. 98.

(*e*) See *Till.* as before, *Montanistes Art.* 12. p. 70.

(*f*) Πλείω γὰρ ἢ τρισκάδεκα ἔτη εἰς τάλιν τὴν ἡμέραν, ἕξ ἔτελεύτησεν ἡ γυνή. *ap. Euseb. ib. c. 16. p. 182. C. vid. et cap. 17. p. 184. A.*

(*g*) *Tillemont, Les Montanistes Art.* v. p. 45.

(*b*) *Dodw. Diff. I:en. iv. §. 38.*

A. D. 232. fore mentioned sufficient to determine the point: and supposing, that *Eusebe's* words are capable of another sense. *Fabricius (i)* agrees with *Dodwell*, and thinks, this treatise was writ some time after 212.

Nevertheless I am not unwilling to agree with those, who suppose *Asterius Urbanus* to be the author of this treatise. And *Tillemont's* argument for the time of it appears to me probable. According to that computation our extracts out of this work should be deferred somewhat longer. But because the subject matter of it has an affinity with that of some foregoing chapters, as concerning the *Montanists*: and because we would not be too confident in our opinion about the author or time of this performance, we choose to speak of it in this place.

It appears from the preface (*k*) to this work, preserved in *Eusebe's* Ecclesiastical Historie, that the author upon some occasion was at *Ancrya* in *Galatia*: and finding the church there disturbed with the new prophecie, as it was called, of *Montanus*, he disputed publicly upon that subject for several

(i) *Bib. Gr. T. v. p. 190.*

(k) *Ap. Euf. ib. cap. 16. p. 179. C. D.*

ral days ; so as to comfort and establish the church, and confute the enemies of the truth. The Presbyters of that place entreated him to draw up in writing the substance of what he had said upon that occasion : which he declined to do for some time, but at length complied at the request of *Abercius Marcellus*, to whom the work is inscribed.

A. D.

232.

I. The author then in his preface says to *Abercius Marcellus* : “ I have hitherto deferred to perform your request, fearing (1) least I should seem to some to add to the doctrine of the new covenant of the gospel, or to give new ordinances beside those there prescribed. To which it is impossible that any thing should be added, as it is that any thing should be taken away from it, by one who has determined to govern himself according to the same gospel.”

His Testimonie to the N. T.

Possibly it may be questioned by some, whether the author here expressly speaks of the writings of the New Testament, or only of the

(1) Δεδιωκ; δὲ κ' ἐξευλαβόμενος, μή πως δόξω τισὶν ἐπισυγγράφειν ἢ ἐπιδιαλάσσεσθαι τῷ τῆς τῆς εὐαγγελίας καινῆς διαθήκης λόγῳ ὃ μήτε προσθεῖναι μήτε ἀρελεῖν δυνατὸν, τῷ ἀλλὰ τὸ εὐαγγέλιον ἀυτῷ ποσολέεσθαι προρημένῳ. *Eus. ib. p. 179. C.*

A. D.

232.

the *Christian* Doctrine: for which reason I have aimed at a literal translation of this passage: though I am of opinion, that he intends the Scriptures of the New Testament: the rather because he was afraid of seeming *by writing* to add any thing to the doctrine of the gospel. If the author be understood to speak of the scriptures of the New Testament, (which appears most probable) this passage affords evidence of the high respect, which this Catholic *Christian* had for them.

For the farther satisfaction of some of my readers I shall put down a part of this passage, as it has been translated by (m) *Tillemont* in his Ecclesiastical Memoirs. I have hitherto deferred to comply with your request, . . . because I was apprehensive, that some might accuse me of a design to add something to the divine scriptures, and to the rules which are prescribed to us by the word of the New Testament and of the Gospel. *Valesius* translates thus: *Least I should seem to some by writing to add any thing to the evangelical doctrine of the New Testament, and to make farther determinations of my own.*

II. Af-

(m) *As before, Art. 12. p. 704.*

II. Afterwards in his accounts of the rise of the pretended prophecies of *Montanus* he says, that at *Ardaba*, a village in *Mysia* near *Phrygia*, when *Montanus* uttered his prophecies, some discouraged him, “ being mindful
 “ (n) of the premonition and caution of the
 “ Lord to beware of false prophets when they
 “ appeared. But others, *he says*, forgetting the
 “ premonition given by the Lord, encouraged
 “ that infatuating, deceitful and seducing
 “ spirit :” It is likely, the author refers to *Matth. xxiv. 11. And many false prophets shall arise, and shall deceive many.* See also chap. vii. 15.

A. D.

232.

Matthews.

III. *Eusebe* informs us, that in the second *Matth.*
 (o) book of his treatise the author writes to this purpose : “ Whereas then they call us also
 “ murderers of the Prophets, because we did
 “ not receive their prating Prophets; (for these
 “ they say are those which the Lord promised
 “ to send to the people) let them tell us in
 “ the name of God, who of their people, since
 “ the time that *Montanus* and his women be-
 “ gun

(n) Ἐπέλιμον καὶ λαλεῖν ἐκάλυον· μεμνημένοι τῆς τῷ κυρίῳ διαβολῆς τε καὶ ἀπειλῆς, πρὸς τὸ φυλάττεσθαι τὴν τῶν ψευδοπροφητῶν ἐρηγορότως παρεσίαν. κ. λ. *Euf. c. 16. p. 180. B. C.*

(o) *Ibid. p. 181. B. C.*

A. D. “gun to prate, have been persecuted by the
 232. “*Jews*, or put to death by the wicked Gen-
 tils? Not one. Nor have any of them
 been apprehended and crucified for the
 name of *Jesus*. Nor have any of their wo-
 men been whipped in the *Jewish* synago-
 gues, nor stoned. No, no where, not one.”
 Here is a plain reference to *Matt.* xxiii. 34.

Matth. IV. He goes on: “But (*p*) it is said, that
Aēs. “*Montanus* and *Maximilla* had quite another
 kind of death. For it is reported, that at
 the instigation of that mad spirit they hang-
 ed themselves: though not both together,
 or at the same time. . . . And so they ended
 their days in the same manner that the
 traitor *Judas* did.” Here is undoubtedly
 a confirmation of the fact of *Judas*’s making
 away with himself: and probably a reference
 to the historie of it in *Matt.* xxvii. 5. *Aēs.* i.
 18. However afterwards this good man says
 modestly and charitably, that though this is
 reported of *Montanus* and the forementioned
 woman; yet it is not certain, nor does he know
 it

(p) *Ἄλλω δὲ θανάτῳ τελευτήσαι λέγονται Μουσιανός τε
 καὶ Μαξιμίλλα. Τέτις γὰρ ὑπὸ πνεύματος βλαψίφρονος ἐκα-
 τέρης ὑποκινήσαντος λόγος ἀναρῆσαι ἑαυτίς. . . καὶ ἕτω τελευτή-
 σαι καὶ τὸν βίου καλῶσρέψαι λέδα προδότης δίκην. p. 181, C.

it to be true. *Perhaps they died in that manner, perhaps in some other.* Nevertheless this shews, that even in those days there were some orthodox *Christians*, who gave out stories without ground against such as were reputed heretics. The author likewise mentions one *Theodot*, another zealous *Montanist*, as he says, of whom there was a report, that giving himself up entirely to that spirit of error he was by it taken up into the air and perished miserably. But this writer does not own the truth of this any more than of the other stories.

A. D.
232.

V. Afterwards *Eusebe* says, that this author *Acts* reckons up all the Prophets of the New covenant or Testament, shewing, that they did not prophesy in extasie: “ They (q) will not
“ be able to shew, *says he*, neither under the
“ old nor the new covenant, [or dispensation]
“ any inspired Prophet speaking after this
“ manner: neither *Agabus*, nor *Judas*, nor
“ *Silas*, nor the daughters of *Philip*.” Here are references to *Acts* xi. 27. 28. and xxi. 10. II. where

(q) Τῆτον δὲ τὸν τρόπον, ἢ τὲ τίνα τῶν κατὰ τὴν παλαιάν, ἢ τε τῶν κατὰ τὴν καινὴν [διαθήκην] πνευμαλισσορηθῆναι προφήτην δέξαι δυνήσονται· οὔτε Ἀγαθόν, οὔτε Ἰούδαν, οὔτε Σίλαν, οὔτε τὰς Φιλίππου θυγατέρας. *Ib.* cap. 17. p. 183. C.

A. D. 11. where *Agabus* is called a Prophet, and his prophecies are related: and to ch. xv. 32. where *Judas* and *Silas* are called Prophets: and to ch. xxi. 9. 10. where *Philip* is said to have *four daughters, which did prophesy*. The author does not confine himself here to Prophets mentioned in the scriptures of the New Testament. He instances likewise in *Quadratus*, and *Ammias* of *Philadelphia*. And says, he could mention others, whose example gave no encouragement to the way of prophesying used by the *Montanists*.

VI. Once more he argues against the *Montanists*, that they had no succession of Prophets among them: and that though *Maximilla* had been dead above thirteen years, no other had appeared: “ But yet, *says he*, (r) the Apostle “ expected, [or, gives us ground to expect] “ that the gift of prophesie should continue “ in every church till the last advent of the “ *Lord*.” I cannot say, what particular text he here refers to. By the *Apostle* I suppose him to mean *Paul*. And possibly he refers to 1 *Cor.* xiii. 8. *Charity never faileth, but whether*

(r) Δὲν γὰρ εἶναι τὸ προφητικὸν χάρισμα ἐν πάσῃ τῇ ἐκκλησίᾳ μέχρι τῆς τελείας παρουσίας ὁ ἀπόστολος ἀξιῶν. p. 183. D.

ther there be prophecies, they shall fail. Perhaps some concluded hence, that though prophecies should fail in the end, yet they were to continue in the church so long as the world lasts.

A. D
232.

So far of this treatise against the *Montanists*, whether writ by *Asterius Urbanus*, or by some other.





C H A P. XXXIV.

St. ALEXANDER Bishop of Jerusalem.

A. D.
212.

ALEXANDER, whom (A) we have already mentioned more than once, at first Bishop of some place in *Cappadocia*, afterwards of *Jerusalem*, is placed by *Cave* as flourishing in the year of *Christ* 212, because he was then chosen Bishop of *Jerusalem*, as (a) we learn from *Eusebe's* Chronicle.

I choose to give, as often as may be done conveniently, the historie of my authors in the very words of other ancient writers, who were their contemporaries, or lived near their time. *Eusebe's* account of *Alexander* lying scattered in several chapters of his Ecclesiastical Historie, it might be tedious to put down at length all his passages relating to this person. I shall therefore begin with transcribing *St. Jerome's* account in his catalogue of Ecclesiastical Writers, which when I have done, I shall add some

(A) *Vol.* 2. *p.* 460. 464. 694. or *p.* 464. 468. 687.

(a) Alexander tricesimus quintus Ierosolymarum episcopus ordinatur adhuc vivente Narcisso, et cum eo pariter ecclesiam regit. *Eus. Chr.* *p.* 172.

Ch. XXXIV. *Bishop of Jerusalem.*

65

A. D.
212.

some things out of *Eusebe* and others, confirming what *St. Jerome* says, or supplying his defects.

“ *Alexander*, says (b) *Jerome*, Bishop of
 “ *Cappadocia*, going to *Jerusalem* to visit
 “ the sacred places, when *Narcissus* then
 “ of a great age governed the church of
 “ that city; it was revealed both to *Nar-*
 “ *cissus* and to many of his clergie, that the
 “ next day in the morning would come into
 “ that church a Bishop, who should be a
 “ helper of the sacerdotal chair. This
 “ coming to pass as it had been foretold, in
 “ an assemblie of all the Bishops of *Palestine*,
 “ *Narcissus* himself consenting, and even
 “ promoting it above any one else, *Alexan-*
 “ *der* took upon him the government of
 “ the church of *Jerusalem*. This per-
 “ son at the conclusion of a letter to
 “ the *Antinoites* [*the people of Antinopolis in*
 “ *Egypt*] speaks of the peace of the
 “ church in this manner: *Narcissus salutes*
 “ *you, who before me filled the episcopal seat*
 “ *of this place, and now governs it toge-*
 “ *ther with me by his prayers, being an hun-*
 “ *dred and sixteen years old, and with me*

F

“ ear-

(b) *De Vir. Ill. cap. 62.*

A. D. 212. *earnestly exhorts you to think the same things:*
 He wrote another letter to the *Antiochians*,
 by *Clement Presbyter of Alexandria*, of
 whom we spoke before. He also wrote to
Origen, and for *Origen* against *Demetrius*,
 pleading that in respect to the testimonie
 given him by *Demetrius* himself he had
 ordained him Presbyter. There are like-
 wise extant other letters of his to divers
 persons. In the seventh persecution, under
Decius, at which time *Babylas* suffered at
Antioch, he was apprehended and carried
 to *Cesarea*, and being put in prison was
 crowned with martyrdom for his confession
 of the name of *Christ*.

Eusebe in (c) his Ecclesiastical Historie confirms what *Jerome* says of *Alexander's* having been first Bishop in *Cappadocia*, and his coming to *Jerusalem* for the sake of prayer, and to visit the [sacred] places, or out of devotion: and that there were several revelations from God to encourage the choosing him Bishop in that city, and, as it seems, one to *Alexander* himself: and like-

(c) Ἐκ τῆς τῶν Καππαδοκῶν γῆς, ἔνθα τὸ πρῶτον τῆς ἐπισκοπῆς ἠξίωτο, τὴν πόλιν ἐπὶ τὰ Ἱεροσόλυμα ἐνχῆς καὶ τῶν τόπων ἱερῆς ἐνε-εν πεποιημένον. *Eus. H. E. l. vi. cap. xi. p. 222. A.*

(d) likewise a voice heard distinctly by some eminent for piety. [or understanding.] The brethren therefore of that church would by no means consent to his return home, but detained him with them. Beside these revelations and visions, *Eusebe* mentions another reason of this choice: which was the fortitude, with which *Alexander* had suffered in the late persecution, under *Severus*. For in *Jerome's* Latin version of *Eusebe's* chronicle at the twelfth year of that Emperour, of our Lord 204, it is said: *Alexander is (e) in esteem for the confession of the name of the Lord.* And in his Ecclesiastical Historie, having mentioned the death of *Severus*, and the accession of his son *Antonine*, called *Caracalla*, in the year of Christ 211. he adds: “ At (f) that time *Alexander*, one of those who had signalized themselves by their fortitude in the persecution, and by the favour of divine providence survived the combats they had sustained in their confessions, . . .

A. D.
212.

F 2

“ being

(d) Φιλοπρονοήσια ὅτι τῆδε ὑπολαβόντες ἀδελφοὶ ἐκέτ' ὀικαδε αὐτῷ παλιν εἶν ἐπιτρέψει, καθ' ἑτέραν ἀποκάλυψιν καὶ αἰσῶσις νόκλιω ὀφθῆσαν, μίαν τε φωνὴν σαφεσάτην τοῖς μάλισα αὐτῶν σπευδόντις χρίσασαν. *ibid.*

(e) *Alexander* ob confessionem dominici nominis insignis habetur. *Euf. Chr. p. 172.*

(f) *H. E. l. vi. c. 8. p. 210. A.*

A. D. 212. “ being famous for his confessions of the
 “ *Christian* faith in the time of the persecu-
 “ tion, was promoted to the forementioned
 “ Bishoprick of *Jerusalem*, *Narcissus*, his
 “ predeceffor, being yet alive.”

Alexander was a great admirer of *Origen*. There was, as *Eusebe* says in his (g) Ecclesiastical Historie, “ a great disturbance at
 “ *Alexandria*; so that *Origen*, not thinking
 “ it safe to stay there, nor yet in any other
 “ part of *Egypt*, went into *Palestine*, and
 “ took up his residence at *Cesarea*, [about
 “ the year of our Lord 216.] where he was
 “ desired by the Bishops of that countrey to
 “ discourse and expound the scriptures pub-
 “ licly in the church, though he was not
 “ yet ordained Presbyter. This may be
 “ made evident from what *Alexander* Bishop
 “ of *Jerusalem*, and *Theoctistus* Bishop of *Ce-
 “ sarea* write by way of apologie in their
 “ letter to *Demetrius*.” Afterwards, about
 the year 228. as *Eusebe* expresses it, “ the
 “ (b) two most approved and eminent Bi-
 “ shops of *Palestine*, I mean those of *Ce-
 “ sarea* and *Jerusalem*, judging *Origen* wor-
 “ thy

(g) *H. E. l. vi. c. 19. p. 222. A.*

(b) *Ib id. cap. 8. p. 209. C.*

“ thy of the highest dignity and office ordain-
 “ ed him Presbyter by imposition of their
 “ hands.” And so writes (i) *Jerome* after
Eusebe. *Photius* (k) says, “*Origen* was or-
 “ dained by *Theoctetus* [or *Theoctistus*] Bishop
 “ of *Cesarea*, with the approbation of *Alex-*
 “ *ander* Bishop of *Jerusalem*.”

Eusebe having given an account of *Alex-*
ander's promotion to the Bishoprick of *Je-*
rusalem, and of the letter to the *Antinoites*,
 as before in *Jerome*, proceeds. “*Sera-*
 “ *pion* (l) being dead at *Antioch* [in the
 “ year 211.] *Asclepiades* succeeded him in
 “ the Bishoprick of that place, who also was
 “ famous for his confessions in the late perfe-
 “ cution. Of this ordination *Alexander* makes
 “ mention in a letter to the *Antiochians* in
 “ this manner. *Alexander* (m) the servant and
 “ prisoner of *Jesus Christ* sendeth greeting in
 “ the Lord to the blessed church of the *An-*
 “ *tiochians*. The Lord made my bonds light and
 “ easie in my imprisonment, when I heard that
 “ *Asclepiades*, so fit and worthy on account of
 “ the eminence of his faith, was by divine

F 3

“ pro-

(i) *De Vir. Ill. cap. 54.*(k) Ἐχων συνευδοκῆσαι καὶ τὸν ἱεροσόλυμον Ἀλέξανδρον.
Cod. 118. col. 297. ver. 38. Etc.(l) *Euseb. ibid. p. 212. D. 213. A.*(m) *Ibid.*

A. D. “ providence entrusted with the care of your
 212. “ holy church of the Antiochians. This let-
 “ ter he sent by Clement, as appears from
 “ the conclusion of it, which is thus. *This*
 “ *epistle, my lords and brethren, I have sent you*
 “ *by Clement, a blessed Presbyter, a virtuous*
 “ *and approved man, whom you know already,*
 “ *and will know better, who whilst he was*
 “ *here confirmed and encreased the church of*
 “ *the Lord.”* The conclusion of this letter
 St. Jerome likewise has inserted in his book
 of Illustrious Men, in the chapter of *Clement*
 of *Alexandria*.

Afclepiades was ordained Bishop of *Antioch*,
 in the year 211, in the beginning of the reign of
Caracalla: at which time, as appears by this
 letter, *Alexander* was in prison. If therefore
 he was put in prison so soon as the 12th of *Se-*
verus, of our Lord 204, as is intimated in
Eusebe's Chronicle; he must have continued
 there seven or eight years, or else have been
 imprisoned more than once in the reign of *Se-*
verus. This is an observation (o) of *Tillemont*.
 The church of the Lord, which *Clement* had con-
 firmed and encreased is the church in *Cappa-*
docia, of which *Alexander* was then Bishop.

Eusebe

(o) *Tillem. Mem. Ec. T. 3. P. 2. p. 314. St. Alexandre.*

Ch. XXXIV. *Bishop of Jerusalem.*

71

Eusebe has left us a fragment of *Alexander's* letter to *Origen*. Moreover, "says (p) *he, Alexander* in a letter to *Origen* makes mention both of *Clement* and *Pantaenus* as his friends, in this manner: *For this, as you know, was the will of God, that the friendship, which was begun between us from our ancestors, should not only remain inviolable, but also become more firm and fervent. For we know those blessed fathers, which have gone before us, with whom we shall shortly be: I mean the truly blessed Pantaenus my lord, and the holy Clement, who was my lord, [or master] and profitable to me: and if there be any others like them, by whom I came to the knowledge of you, my most excellent lord and brother.*"

A. D.
212.

St. Jerome says, *there were extant other letters of Alexander writ to divers persons.* But *Eusebe* has taken no particular notice of any, beside those which I have now given an account of.

In another place of his *Ecclesiastical Historie* *Eusebe* speaking of the persecution under *Decius*, and the martyrdom of *Fabian* Bishop of *Rome*, and of others at that time,

F 4

says,

A. D. 212. says: “ And (q) in *Palestine* Alexander Bishop
 “ of the church at *Jerusalem* is again brought
 “ before the Governour’s tribunal at *Cesarea*
 “ for *Christ*’s sake: And having made a fe-
 “ cond glorious confession is put into prison,
 “ being now venerable for his old age, and
 “ grey hairs. Having dyed in prison after
 “ a noble and illustrious confession before the
 “ Governour’s tribunal, he was succeeded
 “ in the Bishoprick of *Jerusalem* by *Maza-*
 “ *banes*.”

Epiphanius likewise (r) says, that *Alexander* suffered martyrdom at *Cesarea*.

Dionysius of *Alexandria*, in a letter to *Cornelius* Bishop of *Rome*, as we are informed by *Eusebe*, “ writes (s) thus of the Bishop
 “ of *Jerusalem*. As for blessed *Alexander*, he
 “ was cast into prison, and there made a blessed
 “ end.”

Thus we are fully assured of *Alexander*’s martyrdom, and the manner of it: that he did not dye by torments, or by the hand of the executioner: but that he expired in prison, where he had been confined for the name of *Christ*. The letter of *Dionysius* affords

(q) *Ibid.* l. 6. cap. 39. p. 234. B. C.

(r) *De Mens et Pond num.* 18.

(s) Ὁ μὲν γὰρ μακάριος Ἀλέξανδρος ἐν ἀρχαῖς γενόμενος μαρτυρίου ἀπέθανε. *Euf. ib.* cap. 46. p. 248. d.

affords help likewise for settling the time of his death. That letter was writ, as *Tillemont* (t) says, in the reign of *Gallus*, in the year 252. It is reasonable therefore, as he farther argues, to place the death of *Alexander* in the year 251. at the end of the reign of *Decius*: and not at the beginning of it in 249. or 250. For it is not likely, that *Dionysius* should send *Cornelius* a piece of news that was two or three years old. *Basnage* (u) likewise, and (w) *Ruinart*, think, that *Alexander* dyed in 251. and at the later end of that year. So that this Bishop governed the church of *Jerusalem* for the space of 39 years.

We are farther informed both by (x) *Eusebe*, and (y) *St. Jerome*, that *Clement* of *Alexandria* dedicated to this *Alexander* a book entitled *The Ecclesiastical Canon, or Against those that Judaised.*

There is yet one thing more to be taken notice of, which is omitted by *Jerome*: that *Alexander* erected a librarie at *Jerusalem*.

(t) *Tillemont, as before, p. 321.*

(u) *Basn. 251. n. xiii.*

(w) *De sancto Alexandro §. xii. Apud Acta Mart. fideles et selecta. p. 137.*

(x) *Eus. ib. cap. 13. p. 214. C.*

(y) *De Vir. Ill. cap. 38.*

A. D. *lem.* *Eusebe* (z) speaks of it in this manner
^{212.} in his Ecclesiastical Historie: “ At that
 “ time flourished many learned and ecclesi-
 “ astical men, whose Epistles which they writ
 “ to each other are easie to be found: for
 “ they are preserved to our time in the librarie
 “ at *Ælia* [*Jerusalem*] erected by *Alexan-*
 “ *der* Bishop of the church in that city,
 “ from which also we have collected ma-
 “ terials for our present work.” Which shews
 also, that this librarie had not been destroyed
 in any of the persecutions between *Alexan-*
der’s and *Eusebe’s* time.

The meek and gentle spirit of *Alexander*
 is commended by *Origen* at the beginning of
 a homilie delivered at *Jerusalem*. “ You (a)
 “ are not therefore, to expect in us, *says*
 “ *he*, what you have in your Bishop *Alex-*
 “ *ander*. For we acknowledge, that he ex-
 “ cels us all in the gift of gentleness.
 “ Nor do I only commend him for this
 “ qua-

(z) *Ib. cap. 20.*

(a) Nolite ergo in nobis illud requirere, quod in papa Alex-
 andro habetis. Fatemur enim, quod omnes nos superat in gra-
 tia lenitatis. Cujus gratiae non solus ego praedicator existo,
 sed vos omnes experti cognoscitis et probatis. . . Haec idcirco
 diximus in praefatione, quia scio vos consuevisse lenissimi pa-
 tris dulces semper audire sermones. Nostrae vero plantationis
 arbuscula habet aliquid austeritatis in gustu; quod tamen
 orantibus vobis fiet medicamentum salutare, &c. *In libr. Reg.*
Hem. i. in. T. 2. 482. A. Bened.

Ch. XXXIV. *Bishop of Jerusalem.*

75

“ quality: You have all full experience
“ of it, and admire him on that account.
“ ... I have mentioned these things at the
“ begining, because I know, you are ever
“ wont to hear the mild discourses of your
“ most gentle father: whereas the fruit of
“ our plantation has somewhat of roughness
“ in it's taste. Nevertheless by the help of
“ your prayers it may become medicinal
“ and salutarie.”

A. D.
212.



From this passage we may conclude, that *Alexander* was a frequent, and an agreeable preacher: though, as *Eusebe* says (*b*) in another place, he and *Theoctistus* attended on *Origen* as their master. The *mild discourses*, which his people were *always wont to hear*, cannot be understood of private admonitions: but must mean public discourses, or homilies, such as that which *Origen* was now engaged in.

Origen commends *Alexander* for the mildness of his temper. He himself possessed the same excellent property to a great degree. It is very conspicuous in his homilies, and other works, though he seems not to have known it.

We

(*b*) *H. E. l. vi. cap. 27.*

A. D. ^{212.} We cannot but now reflect with pleasure and satisfaction upon the merit of this Bishop of *Jerusalem*. His piety, particularly that amiable virtue of humility, is conspicuous in the fragments I have transcribed. And his meekness is celebrated by *Origen*. If he was not learned, he was however a patron of learning. Nor have we any reason to think him destitute of a competent measure of useful knowledge: He seems to have been a disciple of *Pantaenus* and *Clement*, under whose instructions he could not fail of making some considerable improvements. He had an intimate friendship with *Clement* and *Origen*, two of the most learned men that ever lived. And we cannot but reckon ourselves still indebted to him for his generous protection of *Origen*, and for his libraries, and the materials thereby afforded to *Eusebe*, and, in all likelihood, to others also. Above all are we obliged to him for his glorious testimonie to the truth of the *Christian* religion, and his remarkable example of steadiness in the faith of *Christ*: of which he made two confessions before *Heathen* magistrates, at above forty years distance from each other: for the last of which he suffered an imprisonment, where he made
a happy

Ch. XXXIV. *Bishop of Jerusalem.*

77

a happy end. And certainly the succession of Bishops and Churches in the land of *Judea*, where the preaching, miracles and sufferings of *Christ* and his first Apostles are placed by the Evangelists, under so many difficulties and troubles, affords a strong argument for the truth of those great and extraordinarie facts, upon which the *Christian* religion is founded.

A. D.

212



C H A P.



C H A P. XXXV.

St. HIPPOLYTUS.


A. D.
220.

His Hist-
orie, and
Works.

HIPPOLYTUS flourished, as *Cave* computes, about the year 220. He is generally called *Hippolytus Portuensis*, it being now a common opinion, that he was Bishop of *Portus* in *Italie*, or else of *Portus Romanus*, otherwise called *Adan*, or *Aden* in *Arabia*. As I am far from having room for all that might be said upon this article, I shall only produce some authentic testimonies to *Hippolytus* in ancient authors, and the judgements of some learned moderns, referring such as are desirous of farther information to those (a) who have treated largely of this writer and his works.

Eusebe in his *Ecclesiastical Historie* in his account of writers, who lived not far from the beginning of the third centurie, says: “ At
“ that time flourished many eminent eccle-
“ siastical men, whose epistles which they
“ writ to each other are still easie to be found.
“ Among these were *Beryllus* Bishop of *Bostra*
“ in

(a) *Steph. Le Moyne Varia Sacra. Cav. Hist. Lit. P. i. et ii. Du Pin. Bibl. Tillemont. Mem. Ec. T. iii. P. 2. Fabric. Bibl. Gr. T. v. p. 203, &c. et Hippolyt. Opp. Hamburg. 1716. Oudin. De Script. Ec. T. i. Basnag. Ann. Polit. Ecc. 222. n. vii. . . . x.*

“ in *Arabia*, and (b) *Hippolytus*, also A. D. 220. 

“ Bishop of some other church.” Soon after in another chapter of the same work. “ At (c) that time *Hippolytus*, beside many other pieces, composed his book about Easter, containing a chronological historie of affairs to the first year of *Alexander*: [year of *Christ* 222] to which he added a canon of sixteen years for regulating the feast of Easter. The rest of his works which have come to our knowledge are such as these: Upon the six days work: Upon those things which followed the six days work: Against *Marcion*: Upon the *Canticles*: Upon some parts of *Ezekiel*: Concerning Easter: Against all heresies, and many other, which are still extant, and in the hands of many people.” So far *Eusebe*.

St. *Ferome* in (d) his Catalogue of Ecclesiastical writers: “ *Hippolytus*, Bishop of some church (for I have not been able to learn the name of the city) wrote a computation of Easter, and Chronicle of the times, to “ the

(b) Ὡσαύτως δὲ καὶ Ἰππολύτος ἑτέρας περὶ αὐτοῦ παρρησιαστικῶς ἐκκλησίας. *H. E. L. vi. cap. 20. p. 222. D.*

(c) *Ib. cap. 22.*

(d) Hippolytus cujusdam ecclesie episcopus (nomen quippe urbis scire non potui) temporumq; canones scripsit, usque ad primum annum Alexandri Imperatoris, et sedecim annorum circulum, quem Graeci ἐκκαίδεκαετηρίδα vocant, reperit. *Hieron. de V. I. cap. 61.*

A. D.

220.

“ the first year of the Emperour *Alexander* :
 “ and invented a cycle of 16 years, which the
 “ *Greeks* call ἐκκλιθεναία, and gave occasi-
 “ on to (e) *Eusebe*'s canon of 19 years of the
 “ same kind. He wrote some commentaries
 “ upon the scriptures, of which I have seen
 “ these : Upon the six days work, and upon
 “ *Exodus*, upon the *Canticles*, upon *Genesis*,
 “ and upon *Zacharie* : Of the *Psalms*, and
 “ upon *Isaiab* ; Of *Daniel*, Of the *Revelation*,
 “ Of the *Proverbs*, Of *Ecclesiastes*, Of *Saul*
 “ and the *Pythoneffe*, Of *Antichrist*, Of the
 “ *Resurrection*, Of *Easter*, Against all here-
 “ sies, and (f) a Discourse [or Conference] in
 “ the praise of our Lord and Saviour : in which
 “ he intimates his delivering it in the church,
 “ when *Origen* was present. In imitation of
 “ him, *Ambrose*, who, as we before said, was
 “ converted from the heresie of *Marcion* to
 “ the true faith, persuaded *Origen* to write
 “ commentaries upon the scriptures.”

Fabricius in his notes upon this chapter ob-
 serves, that St. *Jerome* is the only person who
 says,

(e) Vid. *Euseb. de Vit. Const. l. iv. cap. 34. 35.*

(f) Et προσομιλίαν de laude Domini salvatoris : in qua, praesente Origene, se loqui in ecclesia significat. In hujus aemulationem *Ambrosius*, quem de *Marcionis* haeresi ad veram fidem correctum diximus, cohortatus est *Origenem* in scripturas commentarios scribere. *Hieron. ibid.*

says, that *Ambrose* was moved by the example of *Hippolytus* to excite *Origen* to write so many commentaries upon the scriptures: and thinks, that (g) *Eusebe's* words, from whom *St. Jerome* seems to have taken this, ought to be understood of the time, rather than the example of *Hippolytus*. I would not be positive, because *Eusebe's* expression is ambiguous. But I think, that *St. Jerome's* is one good sense, and not an improbable meaning; *That from him*, (not from that time) *was the rise of Origen's commentaries upon the divine scriptures*. And from divers places of *Origen's* works it appears, that some had writ commentaries upon the scriptures before himself. But suppose we translate *Eusebe's* expression, ἐξ ἐκείνου, *from that time*; yet the connection seems to afford ground to conclude, that the writings of *Hippolytus* (of which he had spoken just before) were partly an occasion of *Origen's* commentaries upon the scriptures.

St. Jerome has mentioned this writer in divers other of his works. In his commentaries upon *Daniel* he takes notice of an opinion of

G

Hippo-

(g) Ἐξ ἐκείνου δὲ καὶ ὀργίζονται τῶν εἰς τὰς θείας γραφὰς ὑπομνημάτων ἐγγέειο ἀρχῆ, Ἀμβροσίῳ ἐς τὰ μάλιστα παραρτ. μῶντος αὐτῶν, κ. λ. *Euf. H. E. l. vi. cap. 23. init.*

A. D.

220.

(i) *Hippolytus* concerning the seventy weeks. In his preface to his commentarie upon *Zacharie* he intimates, that (k) *Hippolytus* had writ commentaries upon that Prophet. In the preface to his Commentaries upon *St. Matthew* he says, that (l) he had read the Commentaries of the martyr *Hippolytus*. In one of his Epistles he (m) again calls *Hippolytus* martyr. In other places (n) he mentions *Hippolytus* together with *Clement* and *Origen* and other ecclesiastical writers of note. He says likewise, that he had (o) writ upon the Sabbath, whether we ought to fast on that day: and upon the question, whether the Eucharist ought to be received daily,

(i) Haec Eusebius. Hippolytus autem de eisdem hebdomadibus opinatus est ita. *Hieron. in Dan. cap. ix. col. 1114 Ed. Bened.*

(k) Scripsit in hunc Prophetam Origenes duo volumina. . . Hippolytus quoque edidit commentarios, *Hier. Pr. in Zachar.*

(l) Legisse me fateor. . . Theophili Antiochenae urbis episcopi commentarios, Hippolyti quoque martyris. *Prolog. in Comm. super Matth.*

(m) Hippolyti martyris verba ponamus. *Ad Damasum Ep. #25. Qu. 3.*

(n) Scilicet nunc enumerandum mihi est, qui ecclesiasticorum de impari numero disputarunt, Clemens, Hippolytus, Origenes . . . ; nostrorumque Tertullianus, Cyprianus, Lactantius. *Ep. 30. al. 50.* Nuper Sanctus Ambrosius sic Hexaameron illius compilavit, ut magis Hippolyti sententias, Basilique sequeretur. *Ep. 41. al. 65.*

(o) De sabbato quod quaeris, utrum jejunandum sit: et de eucharistia, an accipienda quotidie, quod Romana ecclesia et Hispaniae observare perhibentur, scripsit quidem et Hippolytus vir disertissimus. *Ep. 52. al. 28.*

daily, as they are said to do in the churches of Rome and Spain. And gives Hippolytus the character of an eloquent man. Nor has he failed to mention him in his letter to (p) Magnus among other learned Christian authors: where he is placed with the Greek writers of the church, as he is also (q) elsewhere. In the account of Dionysius of Alexandria, St. Jerome mentions a letter of his (r) sent to Rome by Hippolytus, as does (s) Eusebe also. If Dionysius was then Bishop, and this be our Hippolytus; he could not die before 247, or 248. when Dionysius was made Bishop of Alexandria.

I shall just observe here, that Epiphanius (t) mentions Hippolytus among other eminent ecclesiastical writers, who had admirably confuted the Valentinians. Epiphanius is supposed by some (u) to have often borrowed from Hippolytus, without naming him.

G 2

Theodo-

(p) Ep. 83. al. 84. (q) See before note (n)

(r) Et ad Romanos per Hippolytum alteram. *De Vir. Ill.* cap. 69.

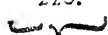
(s) Καὶ ἑτέρα τις ἐπιστολὴ τοῖς ἐν Ρώμῃ τῷ Διονυσίῳ φέρειαι διακονικῇ, διὰ Ἰππολύτου. *Eus. l. vi. cap. 46. p. 248. A.*

(t) Φημι δὲ Κλήμης καὶ Εἰρηναῖος καὶ Ἰππολύτος, καὶ ἄλλοι πολλοὶ, οἱ καὶ θαυμαστῶς τὴν κατ' ἀβσλῶν πεπότημαι ἀναίροπύη. *Epiph. Haer. 30. c. 33. p. 205. B.*

(u) *Vid. Tillemont Mem. Ec. T. 3. P. 2. p. 17. St. Hippolyte.*

A. D.

220.



Theodoret has quoted *Hippolytus* several times. He continually (*w*) calls him *Bishop and Martyr*. It is worth the while to observe the works of *Hippolytus*, which *Theodoret* has quoted, for the sake of the valuable fragments preserved by him. They are such as these: A Discourse, or Homilie upon those words: *The Lord is my Shepherd*. Ps. xxiii. 1. A discourse on *Elkana* and *Hannab*: Another discourse upon the beginning of *Isaiab*: all three quoted together by (*x*) *Theodoret* in one of his Dialogues. And though they are cited as Discourses, yet perhaps these are only some parts of the Commentaries of *Hippolytus*. In another place are (*y*) fragments out of Commentaries upon the second, and upon the twenty fourth Psalm: and out of a Homilie (*z*) concerning the Distribution of the Talents: where also is quoted again the Discourse upon *Elkana* and *Hannab*: A Discourse upon the Canticles, or *the great Hymn*, as it is there called: an Epistle to a certain Queen, which is quoted (*a*) again in another place: where

is

(*w*) Τῷ ἁγίῳ Ἰππολύτῳ ἐπισκόπῳ καὶ μάρτυρος. *Dial. i. T. iv. p. 36. B. Vid. et Dial. ii. p. 88. A. Dial. iii. p. 155. Haeret. Fab. L. 3. cap. 1. p. 227. A.*

(*x*) *Dial. i. p. 36.*

(*y*) *Dial. ii. p. 88. 89.*

(*z*) Ἐκ τῆς λέξεως, τῆς ἐκ τῆς τῶν ταλάντων διανομῆς. *ib. p. 88. A.*

(*a*) *Dial. iii. p. 155. D.*

is the title of another work, called A Discourse upon (b) the two thieves. [See *Matth.* xxvii. 38. *Luke* xxiii. 39. . . 43.] Who that Queen was, whether some *Arabian* Princeſſe, or one of the *Roman* Empreſſes, is not certain. *Hippolytus* is mentioned again by *Theodoret* (c) among many other authors, who had writ againſt *Marcion* and his followers: and in another place (d) among thoſe who had written againſt the *Nicolaitans*.

A. D.
220.

Photius has two articles relating to *Hippolytus*. In the firſt he ſpeaks of his book Againſt Hereſies, which he calls a *little book*. He ſays expreſſly, that *Hippolytus* was a diſciple of *Irenaeus*, and ſeems to have learnt this from *Hippolytus* himſelf. “ In this book
“ was (e) a confutation of thirty-two hereſies,
“ from *Doſitheus* to *Noetus* and the *Noetians*.
“ *Hippolytus* ſays, that the ſame hereſies had
G 3 “ been

(b) Ἐκ τῆς λόγου εἰς τὰς δύο λησῶς. *ib.* 156. A.

(c) *Haer. Fab.* l. i. cap. 25.

(d) *Ibid.* l. 3. cap. i.

(e) Ανεγνώσθη βιβλιδάριον Ἰππολύτου. Μαθητὴς δὲ Εἰρηναίου ὁ Ἰππόλυτος. Ἦν δὲ τὸ σύνταγμα κατὰ αἵρέσεων λβ. Ἀρχὴν ποιούμενος Δοσιθεάνους, καὶ μέχρι Νοῦτῆ καὶ Νοητιανῶν διαλαμβανόμενον. Τούτους δὲ φησὶν ἐλέγχους ὑποβληθῆναι ὀμιλιῶντος Ἰρηναίου ἧν καὶ συνοφιν ὁ Ἰππόλυτος ποιούμενος τόδε τὸ βιβλίον φησὶ σύνταχέναι. Τὴν δὲ φράσιν σαφῆς ἐστὶ καὶ ὑπέσμενος καὶ ἀπέριττος, εἰ καὶ πρὸς τὸν ἀττικὸν ἐκ ἐπιτρέφεται τὸν λόγον. Λέγει δὲ ἄλλα τέ τινα τῆς ἀκριβείας λειπόμενα, καὶ ὅτι ἢ πρὸς ἑβραίους ἐπιτολιῇ ἐκ ἐστὶ τῆ ἀποστόλου Πάυλου. *Phot. Bibl. Cod.* 121. p. 301.

A. D. “ been confuted by *Irenaeus*, and that he in-
 tended his small tract as an abridgement of
^{220.} *Hebrews*. “ what *Irenaeus* had faid. His ftile, *fays*
 “ *Photius*, is clear, grave, and concise, with-
 “ out aiming however at the Attic puri-
 “ ty and elegance. Nevertheless he ad-
 “ vances fome things which are not right.
 “ Particularly, he fays, that the epiftle to
 “ the *Hebrews* is not the Apoftle *Paul’s*.”
Photius adds, that *Hippolytus* is faid to have
 writ many other pieces. This very much
 confirms the fuppofition, that *Irenaeus* did
 not receive the Epiftle to the *Hebrews* as St.
Paul’s (A).

In the other place *Photius* gives an ac-
 count of his Commentarie upon *Daniel*, and
 the Difcourfe of *Chrift* and *Antichrift*: and
 calls *Hippolytus* (f) *Bifhop* and *Martyr*.
 With regard to the ftile of the former of
 thefe, *Photius* fays, “ it is clear, and fuch
 “ as is fuitable to a Commentarie, though
 “ it is far from the Attic purity.” The cha-
 racter, which this great Critic gives of our
 author, though he diflikes and cenfures fome
 things in him, is enough to make us regret
 the

(A) See as before, ch 17. § xxiii. Vol. i. p. 368. &c.

(f) Αναγράφει Ιππολύτου επισκοπού και μάρτυρος ἐρμηνεία εἰς
 τὸν Δαυιδά. κ. λ. Cod. 102. p. 525.

the losse of so many, indeed almost all his works.

A. D.

220.

The whole of what *Photius* says of this Commentarie upon *Daniel* is so masterly, and so fine a model of criticism, that I cannot forbear inserting it here: though for the main it has been transcribed already by *Du Pin*, and *Mr. Tillemont*. “ It is not, *Photius* “ says, a continued explication of the Pro- “ phet, nevertheless he omits nothing ma- “ terial. Many things are here expressed “ after the manner of the ancients, not with “ the exactness of later ages. But there is “ no reason to blame him on that account. “ For it would be unjust to find fault with “ those who have laid the foundations of “ any science, that they have not brought “ it to perfection. We ought rather to “ think ourselves obliged to them for their “ good endeavours, and leaving us such helps “ for farther improvement. But that he “ determines the appearance of *Antichrist* “ (at which time he also fixes the end of “ this visible world) to the year 500 from “ *Christ*, and the completion of 6000 years “ from the creation of the world; this is “ rather a mark of a warm fanie than of

A D. 220. “ discretion: since *Christ* himself would not
 “ satisfy the disciples about such matters,
 “ though they desired him. This determi-
 “ nation (g) therefore is to be imputed to
 “ human ignorance, not to illumination from
 “ above.”

It may not be improper to take some notice in this place of the extracts which *Photius* made out of *Stephen Gobar's* work, in which *Hippolytus* is mentioned several times. “ *Stephen* then, as *Photius* assures
 “ (b) us, observes, what opinion *Hippolytus*
 “ and *Epiphanius* had of *Nicolas*, one of the
 “ seven deacons, and that they strongly con-
 “ demned him: whilst *Ignatius*, *Clement*, *Eusebe*, and *Theodorct*, though they condemn-
 “ ed the heresie of the *Nicolaitans*, say that
 “ *Nicolas* was not such an one.” *Stephen* informs us farther, (i) “ That *Hippolytus* and
 “ *Irenaeus* say, the Epistle of *Paul* to the
Hebrews. “ *Hebrews*, is not his.” Finally, “ he (k)
 “ observes

(g) Καὶ ἡ ἀπόκασις ἀνθρωπίνης ἀγνοίας, ἀλλ' ἐκ ἐπιπυόσιας τῆς ἀναθεν διελέγχει. *Ph. Cod.* 202. *Col.* 525.

(b) Ἐπι δὲ πρίως ὑπολήψεις ἔχεν Ἰσπόλύτος καὶ Ἐπιφάνιος περὶ Νικολάου, τῶ ἐνὸς τῶν ζ' διακόνων, καὶ ὅτι ἰσχυρῶς αὐτὸν καταγινώσκουσιν. κ. λ. *Phot. Bibl. Cod.* 232. *Col.* 901. n. 7.8.

(i) Ὅτι Ἰσπόλύτος καὶ Ἰρηναῖος τὴν πρὸς Ἑβραίους ἐπιστολὴν Πάυλου, ἐκ ἐκείνου εἶναι φασιν. *ib.* *Col.* 904. n. 10.

(k) Τίνας ὑπολήψεις εἶχεν ὁ ἀγιάτατος Ἰσπόλύτος περὶ τῆς τῶν Ἰσπανικῶν αἱρέσεως. *ibid.* *Col.* 904. n. 13.

“ observes what opinion the blessed *Hippolytus* had of the heresie of the *Montanists*.”

A. D.

220.

We have now had a large testimonie to the works of *Hippolytus*, and have seen him stiled more than once Bishop and Martyr: but hitherto no discoverie is made of the place, either of his Bishoprick or Martyrdom. However there are writers of the fifth and following centuries, who mention the place of his Bishoprick: whether upon good ground, or not, is not altogether certain. *Gelasius*, Bishop of *Rome* in the later end of the fifth centurie, calls *Hippolytus* (l) *Metropolitan of the Arabians*: if (m) that passage be his, and not interpolated. *Anastasius*, Presbyter of *Rome* in the seventh centurie, calls him (n) Bishop of *Portus Romanus*. In (o) the Paschal Chronicle, composed about the same time, *Hippolytus* is stiled Martyr and Bishop of *Portus near Rome*. By others he

(l) Hippolyti episcopi et Martyris Arabum Metropolis in memoria haeresium. *Gelas. in Testimon. de duabus naturis in Christo Bib. Patr. T. 8. p. 704. Lugd.*

(m) See *Tillemont's* remarks upon this testimonie, *Mem. Eccl. T. 3. P. 2. p. 339. Bruxelles. Note ii. Sur S. Hippolyte.*

(n) . . . testimonia ex dictis sancti Hippolyti episcopi Portus Romani ac martyris Christi Dei nostri. *Anastasius Presbyter et Apocrypharius Romae in epistola ad Theodos. Presbyterum Gangrensem, laudat. a Fabric. Op. S. Hippolyti. p. 225.*

(o) Ἰππολύτος τόνειν ὁ τῆς εὐσεβείας μάρτυρ. ἐπίσκοπος τῆς καλαμῆνε Πύργου ἀληθινῶν τῆς Πάριου. *Chr. Pasch. p. 6.*

A. D. he is called *Bishop* (p) of *Rome*, and (q) a
 220. *Roman writer*, and the like, whose passages
 may be seen in the testimonies collected by
Fabricius in his edition of (r) *Hippolytus*.

Modern authors are divided in their opi-
 nions. Some have thought, that he was
 Bishop of *Porto* near the mouth of the *Tiber*.
Le Moyne (s) thinks he was Bishop of *Por-*
tus Romanus, otherwise called *Adan* or *Aden*,
 in *Arabia Felix*. *Cave* (t) and (u) *Basnage*
 and many others go readily into this sen-
 timent. According to these learned men
Hippolytus was an *Arabian*, and Bishop of
Portus Romanus in that countrey: but af-
 terwards (at what time, and upon what oc-
 casion is unknown) he came to *Rome*, and
 resided there for some time: where he be-
 came famous for his zeal and labours in
 preaching the gospel, and defending the *Chri-*
stian

(p) Κλήμης καὶ Ἰσπώλυτος ἐπίσκοπος Ρώμης. *Leont. Byz.*

(q) Καὶ Ἰσπώλυτος ὁ ρωμαῖος συγγραφεύς. *Niceph. G. Pol.*

(r) *S. Hippolyti op. pp. 7. . . 11. Hamb. 1716.*

(s) *Vid. Steph. Le Moyne in Prolegomenis ad Varia sacra ;
 et Hippolyt. Fabric. p. xii.*

(t) Verum inter omnes hac de re sententias verisimillima
 videtur nupera Cl. Le Moyne conjectura, Hippolytum fuisse
 episcopum Portus Romani in Arabia, ἐμπορίῃ τῆς Ἀραβίας a
 Ptolomaeo vocati, ac postea Adanae, sive Adenae nomen, quod
 et hodie retinet, adepti, Romanis mercatoribus perquam noti,
 et ab iis tunc temporis admodum frequentati. *Cav. H. L. P. i.
 p. 66. Vid. et P. ii. p. 42. 43.*

(u) *Basn. Ann. Pol. Ec. 222. n. vii.*

stian Religion: where likewise, or near it, he might have the honour of suffering martyrdom.

Tillemont is more cautious in this respect: and thinks, that since *Eusebe*, *Jerome*, and *Theodoret*, were either plainly ignorant of the place where *Hippolytus* was Bishop, or make no mention of it; it is not likely, that later authors should teach us any thing certain, and that can be relied upon in this matter. *Tillemont* discourses largely upon this question in his second note upon *Hippolytus*. His own conjecture is, that *Hippolytus* might be Bishop of some small city, the name of which was little known in the world: and that he has been supposed to have been Bishop of *Porto* in *Italie* for no other reason, but that some person of the same name was martyred there: who perhaps came from the East, and in a long course of time was confounded with the great *Hippolytus* Bishop and Martyr.

Prudentius has celebrated a Martyr of this name, who suffered either at *Portus* or *Ostia*, near the mouth of the *Tiber*, whom *Theodoric Ruinart* (*w*) thinks to be our *Hippolytus*.

(*w*) *Vid. Acta Martyrum sincera.* p. 168.

A. D. 220. *polytus.* But there are (x) arguments against that opinion, which to me appear unanswerable.

Dr. *Heumann* published some time ago a (y) curious dissertation, wherein he argues, that *Hippolytus* was not an ecclesiastical, but a civil Bishop: probably, Warden, or Inspector of *Portus Romanus* or *Ostia*, an office of no small trust and honour. And he thinks, that *Hippolytus*, though not a Senator, was a *Roman* of quality, and an illustrious convert to the Christian Religion. He allows him to have writ most of the works generally ascribed to him. But he does not think, that *Hippolytus* died a Martyr.

How long *Hippolytus* lived, is unknown. As he is said to have been a Martyr, some are disposed (z) to place his death in the persecution under *Maximin*, about the year 235, or else in the *Decian* persecution, about the year 250.

His Works. Though we are not able to determine with certainty the place of his Bishoprick: nor the place or time of his supposed martyrdom,

(x) *Vid. Basn. Ann. 222. n. viii.*

(y) *Dissertatio, in qua docetur, ubi, et qualis episcopus fuerit Hippolytus. Vid. Primitiæ Gottingenses. p. 239. . . 253. Hanover. 1738. 4to.*

(z) See *Tillemont Mem. Ec. T. 3. P. 2. p. 12.*

dom, and have scarce any historie of his life; we have seen sufficient proof of his fame, and great eminence for learning, and for the number of his works upon a variety of subjects. His having *Origen* for his hearer, is reckoned an argument, that he was of the Eastern part of the world. His being a disciple of *Irenaeus* might make us suspect, that he was rather born and educated in the West. He certainly wrote in *Greek*. His works must have been well known in the East. This is evident from *Eusebe's* being acquainted with so many of them. He seems likewise to say, that (a) they were lodged in the librarie at *Jerusalem*, erected by *Alexander* Bishop of that city. But I do not perceive, that this will enable us to determine the age of *Hippolytus*. If indeed his works were placed there by *Alexander* himself, who died in the year 251. it might be argued by some, that *Hippolytus* had dyed some time before. But their being there in *Eusebe's* time is no proof, that they were placed there by *Alexander*. For some might be so generous, as to make additions to the librarie begun by that good Bishop of *Jerusalem*.

(a) *H. E. l. vi, cap. 20.*

A. D.
220.

salem. Nor is it impossible, that some of these works might be lodged there by *Alexander* in the life time of *Hippolytus*.

As this writer's works were evidently well known in the East, so a noble monument erected to his honour near *Rome* seems to be a proof of his fame in *Europe*. Of this I must now give a short account. In the year 1551, was dug up in the neighborhood of that City a marble monument, with the image of a venerable person sitting in a chair. Here likewise are engraved in *Greek* letters Cycles of 16 years. Though there is no name remaining upon this monument, it is generally allowed to belong to our *Hippolytus*. *Tillemont* (*b*) says, no body doubts, but this Canon is his.

Upon this monument there is likewise a table of titles of divers works. Some of them are the same with those mentioned by *Eusebe*, and *Jerome*: others are titles of works, which they have taken no notice of. Beside others, all which are not equally legible, here are these: *Of the Pythonesse: Of the Gospel of John, and the* (*c*) *Revelation: Against* (*d*) *the Greeks,*

(b) As before p. 10

(c) Ὑπὲρ τῆς κατὰ Ἰωάννην εὐαγγελίου καὶ ἀποκαλύψεως.

(d) Πρὸς Ἕλληνας καὶ πρὸς Πλάτωνα, καὶ περὶ τῆς σωτηρίας.

Greeks, and against Plato, and also of the Universe: an exhortation to Severina: which may be the Epistle to a certain Queen mentioned by Theodoret: Hymns upon all the scriptures.

A. D.
220.

The late learned *John Albert Fabricius* has given us a very valuable edition of the remaining Works and Fragments of *Hippolytus*. But as there are several things ascribed to him without ground, and the pieces which are thought by some to be his, are supposed to have been strangely interpolated; I shall now observe, as I promised at the beginning of this chapter, the judgements of divers learned men upon them.

Dodwell says: “The (*e*) name of that Blessed Martyr has been so abused by impostors, that it is not easie to distinguish what is his. Nor can I see how that monument, wherein so many of his matters are recounted, could be erected in the age wherein he suffered.” That is very right: it could not be erected immediatly after his sufferings. But I suppose it cannot be questioned, that this monument is of great antiquity. However, if there were any reason to think, that this monument was not erected,
till

(e) See Mr. *Dodwell* in his discourse concerning the use of *Zucense* in Divine Offices. p. 107.

A. D.
220.

till some centuries, (though a few only,) after the death of *Hippolytus*; this would much weaken the authority of the catalogue of his works engraved upon it: And it might also help us to account for the differences between that Catalogue and those in *Eusebe* and *Jerome*. Possibly the composer of the Catalogue upon the Monument confounded two persons of the same name, and ascribed several of the works of both to one.

Mill, who must be allowed a good judge in this matter, having (*f*) designed to publish this author's works, and (*g*) having made large preparations for it, expresses himself to this purpose in his *Prolegomena* to the New Testament: "That (*b*) *Hippolytus* left behind him
" many works. But the pieces extant under
" his name are in a manner all spurious, ex-
" cept perhaps the treatise of *Antichrist*, which
" *Combesis* will have to be genuine."

Grabe in his notes upon Bishop *Bull's* *Defensio Fidei Nicenae* scruples to insist upon any

(*f*) Hanc [Διδασκαλίαν Ἰππολύτου] ex codice MSS. eruit, et cum reliquis Hippolyti operibus propediem editurus est Joannes Mill. . . a quo certiora de Hippolyto ejusq; scriptis expectamus. *Cav. H. L. P. i. p. 69.*

(*g*) Vid *Fabric. Hippolyt. in Praef. init.*

(*b*) Scripsit alia haud pauca Hippolytus. Quae autem sub nomine ejus feruntur, spuria fere sunt, excepto forsan tractatu de Antichristo, quem pro genuino venditat *Combesius*. *Mill. Proleg. n. 655.*

any passages in the treatise *Of the End of the world, and Antichrist, and the second coming of our Lord Jesus Christ*: or in the other treatise, entitled *A Demonstration concerning Christ and Antichrist*: affirming, that (i) both these pieces are interpolated, especially the former: and that he has good reasons for this assertion, which he promises to shew more fully in another place.

The *Benedictin* Editors of St. *Ambrose's* Works express themselves, as if they (k) thought all the works of *Hippolytus* entirely lost.

Du Pin (l) says, the treatise of *Christ and Antichrist* is more ancient than the other, of *the end of the world, &c.* But he thinks, that even that is not worthie of *Hippolytus*. Of the book against *Noetus*, *Du Pin* says, that though it is not really the work of *Hippolytus*, it contains the principles of the ancients concerning the doctrine of the Trinity. *Tillemont* (m)

H

thinks

(i) Reliqua certiora quidem sunt, attamen non omni prorsus dubio carent; quod utrumque Hippolyti scriptum, maxime prius, interpolatum esse videatur, ut in dicto spicilegio pluribus demonstrabo. *Grabe ap. Bull. Def. Fid. Nic. Cap. 8. p. 95.*

(k) Duobus memoratis Patribus insuper alios duos addit Hieronymus, Didymum, et Hippolytum Martyrem. Sed cum hujus opera temporum iniquitate perierint, quod Hieronymi adjiciamus testimonio, nihil habemus. *Praefat. ad S. Ambros. op. p. penult.*

(l) *Du Pin. Bibl. Hippolite.*

(m) *Till. Mem. E. T. 3. P. ii. p. 16. 17.*

A. D.
220.

A. D. ^{220.} thinks it probable, that the forementioned book against *Noetus*, which we now have, is a fragment of *Hippolytus's* work against *Heresies*, and the conclusion of it. And it appears to him undoubted, that it was writ by some author of the third centurie, the sentiments concerning the Trinity being so agreeable to those times.

Casimire (n) Oudin thinks, the Fragment of the work concerning the *Universe*, with the Fragments in *Theodoret's* Dialogues, all we have remaining of this Martyr's works.

Mr. *Whiston* speaking of *Hippolytus* says: " We (o) have, I believe, one small genuine treatise of his still extant, *De Antichristo*, published by the very learned *Combesis*: to which is added a very small piece *De Susanna*, which, with his *Paschal Cycle*, seems to be all that is really his."

The treatise of *Christ and Antichrist* was first published by *Gudius* in *Greek*, and afterwards by *Combesis* with a *Latin* translation.

Basnage

(n) *Opinatus, hæc ferme unicum ex omnibus hujus martyris operibus superesse, cum fragmentis aliis, quæ Theodoretus in Dialogis refert. Oudin de Scriptor. Ecc. T. i. Col. 228.*

(o) See *Essay on the Apostolical Const. chap. iv. or, Primitive Christianity revived. Vol. 3. p. 402.*

Basnage is not unwilling to allow this last (p) mentioned piece to be the real and genuine work of *Hippolytus* mentioned by *Photius*. A. D.
220.

For a more particular critique upon the several works of *Hippolytus* I would willingly refer my readers to *Du Pin* and *Tillemont*.

And if I may at last deliver my own opinion, I would say: though scarce any of them are altogether sincere and uncorrupted, there are few, of which some good use may not be made by a man of candour and judgement.

Pearson (q) being of opinion, that the Apostolical Constitutions were composed in the fourth or fifth centurie out of divers small pieces called *Doctrines*, or *Institutions*, said to be writ by *Clement*, *Ignatius*, *Hippolytus* and others, supposes that a large part of the eighth book of the Constitutions consists of a like piece ascribed to *Hippolytus*. What ground there is for this sentiment, may be seen in *Pearson* himself and others,

H 2 who

(p) Extant hodie duae de Antichristo homiliae sub nomine Hippolyti. Prior titulum habet *De Consummatione Mundi, et Antichristo*: Posterior *De Antichristo*. Ac posterior quidem est Hippolyto longe dignior: nobisq; ea infidet sententia, quod illa ipsa est, de qua mentionem movit Photius. *Basnag. Ann. 222. n. x.*

(q) *Vid. Pearson, Vind. Ignat. Part i, cap. iv.*

A. D. ^{220.} (r) who espouse it, or have examined it. I apprehend, that if the composer of the Constitutions did borrow from *Hippolytus*, it is nevertheless impossible for us now to determine with certainty, what is his. And therefore I think I may defer the farther consideration of this opinion, till I come to speak distinctly of the Constitutions, which I see no reason to do as yet. If my memorie does not fail me, there is no notice taken of this matter by *Du Pin*, or *Tillemont*, or *Oudin*, in their historic of *Hippolytus* and his works. Either therefore they were entirely ignorant of it, or they did not think it worthy of their regard. One of the Titles upon the forementioned Monument is (s) *The Apostolical Tradition concerning gifts of the Spirit*. And it has been argued, that this means *Hippolytus's Didascalia* or Institution, supposed to be now inserted in the eighth book of the Constitutions. But all that Mr. *Tillemont* says of that Title is, that probably

(r) Vid. *Grabe Spic. Patr. T. i. p. 43. et p. 284. 285. Fabric. Bib. Gr. T. ω. p. 208. Hippolyt. ex ed. Fabric. p. 248. &c. Cav. Hist. Lit. in Hippolyto. Mr. Robert Turner's Discourse of the pretended Apostolical Constitutions, ch. 24. p. 287. &c.*

(s) Περὶ χαρισμάτων ἀποστολικῆ παραδόσεως.

(t) probably it is some book writ against the *Montanists*.

A. D.

220.



Mill in his edition of the New Testament, a work of prodigious labour, and extensive use, and above all my commendations, prefixes to each book of that sacred Volume Testimonies of ancient *Christian* Writers. And before the four Gospels are so many Testimonies under the name of *Hippolytus*. Two of those testimonies or passages, those prefixed to St. *Matthew's* and St. *John's* Gospels, are taken out of a little book entitled, *Of the xii Apostles*: The other two, prefixed to St. *Mark's* and St. *Luke's* Gospels, are taken out of another little piece, (though undoubtedly somewhat longer than the former) entitled, *Of the lxx or lxxii Disciples*. And among the testimonies prefixed to St. *John's* Gospel, that called *Hippolytus's* is placed between *Clement* of *Alexandria* and *Origen*: which might well dispose some persons to think, that the *Hippolytus* hereby intended is our *Hippolytus* of the third centurie: though it is now well

H 3

known

(t) Outre ces ouvrages cette table marque encore un écrit De dons [du Saint Esprit;] De la Tradition Apostolique; ou de la Tradition Apostolique sur les dons; apparemment pour refuter les Montanistes. *Tillemont, M. E. T. 3. P. 2. p. 15. Saint Hippolyte.*

A. D. ^{220.} known to the learned, and universally agreed, that our *Hippolytus* is not the author of those two pieces, but that they were composed by *Hippolytus Thebanus* in the tenth or eleventh centurie, or by some other late writer. So that I thought I had no reason to take any notice of either of these pieces in my account of *Hippolytus's* works. Nor should I have done it now, if I had not accidentally cast my eye upon one of those Testimonies in *Mil's* New Testament: which I think are very improperly placed, and might mislead some persons. They are indeed of little or no value. In the book or catalogue of the seventy Disciples it is said of the Evangelists *Mark* and *Luke*,
 “ That they two were of *Christ's* seventy
 “ Disciples, and that they were dispersed by
 “ the word which *Christ* spoke: (u) *Unless a*
 “ *man eat my flesh and drink my blood he is*
 “ *not worthy of me.* But the one being
 “ brought back again to *Christ* by *Peter*,
 “ and the other by *Paul*, they both had the
 “ honour to write a Gospel, [or to preach the
 “ Gospel] for which they suffered martyr-
 “ dom; one being burnt to death, the
 “ other

(u) See *John* vi. 53 and 66.

“ other crucified upon an olive tree.” But such stories as these deserve no regard, unless they were to be found in some writings unquestionably ancient.

A. D.
220.

That every one who needs it may have full satisfaction concerning these pieces, I shall place in the margin the judgements of two or three learned men upon them, particularly (w) *Carve* and (x) *Du Pin*: which last learned writer says, these pieces contain divers fictions of the modern *Greeks*. *Fabricius* in his account of our *Hippolytus*, called *Portuensis*, gives (y) a large catalogue of his works, without mentioning either of these: and afterwards in his article of the later *Hippolytus*,

H 4

called

(w) *De xii Apostolis, ubinam quisque predicavit, et consummatus sit, Indiculus. Hippolyto Juniori potius tribuendus. Carve de Hippolyto Portuensi. Hist. Lit. P. i. p. 70.* Hippolytus, patria Thebanus, quem cum Hippolyto Portuensi male confundunt nonnulli, claruit circa Ann. 933. . . . Hunc etiam, ut videtur, auctorem habet *Indiculus de xii Apostolis*, sub Hippolyti senioris nomine Gr. L. a Combessio editus. *id. ibid.* p. 580.

(x) Le petit Opuscule de la vie de douze Apôtres, et de leurs actions, que le Pere Combessis a fait imprimer . . . n'est point d'Hippolite, et contient plusieurs fictions des nouveaux Grecs, touchant la mort des Apôtres. On doit porter le même jugement d'un livre écrit à peu pres sur un même sujet, attribué au même auteur, touchant les Soixante et douze Disciples de Jesus Christ. *Du Pin. Bib. Hippolite.*

(y) *Vid. Fab. Bib. Gr. L. v. Cap. i. § 25. T. v. p. 203. . .*

A. D. 220. called *Thebanus*, he says, that (z) both these books are to be accounted his.

In what is here said it is not intended to cast any reflection upon *Mill*, for whom I have a profound respect. The greatest men upon earth are liable to some oversights amidst the labours of such a work as his New Testament.

His Testi-
m-ni^o
the N. T. I. Having now at length, I hope, cleared the way, I proceed to represent this author's testimonie to the books of the New Testament. And I shall make my extracts chiefly out of the Fragments of *Hippolytus*, preserved in *Theodoret*, which are unquestionably genuine. These alone bear testimonie to the Gospels, and to many particular and principal facts recorded in them, and to divers other books of scripture. Beside those fragments I may also make some use of the *Demonstration concerning Christ and Antichrist*, the fragment of the treatise of *the universe*, and the book against *Noetus*.

II. Theo-

(z) Sed et opusculum, quod de xii Apostolis sub Hippolyti nomine . . . laudat Cotelerius. . . . atque integrum vulgavit cum versione sua Combefisius . . . et quae de lxxii Discipulis habet Barenius, . . . ex Hippolyti Thebani Chronico petita videntur. *Fabr. ib. p. 212.*

II. *Theodoret* then expressly quotes *Hippolytus* Bishop and Martyr, as saying in his Epistle to a certain Queen: "Therefore he
 " (a) calls him the *first fruits of them that*
 " *slept, and the first born from the dead: who*
 " being risen, and willing to shew, that what
 " had risen was the same that had dyed, his
 " disciples doubting, he called *Thomas* to him,
 " and said: *Handle me, and see, for a spirit*
 " *has not flesh and bones, as ye see me have.*"
Hippolytus here cites the Gospels inaccurately,
 and, as is probable, by memorie only. But
 that we here have his words right, we are
 farther assured by another place of *Theodoret* :
 where he has quoted again (b) this same pas-
 sage, just as it is here.

A. D.

220.

Civ. xv.

10.
Col i. 18.

Rev. i. 5.

John xx.

22.

Luke xxiv.

39.

III. Presently after the forecited passages
Theodoret quotes another from the Discourse
 of *Hippolytus* upon *Elkana* and *Hannah*, where
 the first epistle to the *Corinthians* is quoted
 again

(a) Τὸ αὐτῶν, ἐκ τῆς πρὸς βασιλίδαν τὴν ἐπιστολῆς. Απαρχὴν ἔν τετον λέγει τῶν νεκροῦν, ἀπεφαινομένων, ἀπεφαινομένων τῶν νεκρῶν ὡς ἀναστῆναι, καὶ βεβημένους ἐπιδικεῖν, ὅτι τῆτο ἦν τὸ ἐγγηγεμίνον, ὅπερ ἦν καὶ ἀποθνήσκον, δις αἰζόβων τῶν μαθητῶν, προσκαλεσάμενος τὸν Θωμᾶν, ἔρη· Δεῦρο φηλάρησον καὶ ἴδε, ὅτι πνεῦμα ὡς ἐν καὶ σάρκα ἐν ἔχει, καθὼς ἐμὲ θεωρεῖτε ἐχούσαν
 ap. *Theodoret. Dial. 2. p. 88. B. T. iv.*

(b) *Dial. 3 p. 155. D.*

A. D. again in this manner: "As (c) the Apostle
 220. " says: *For Christ, God, our passover is sacri-*
 I Cor. v. 7. "*ficed for us.*"

*The Four
 Gospels.*

IV. It is worth the while to take some
 more passages of *Hippolytus*, cited presently
 after by *Theodoret*, out of the Discourse upon
 the *great Hymn*, as he calls it, and other pieces.
 " They (d) who do not acknowledge the Son
 " of God incarnate, shall acknowledge him,
 " when he comes as judge in glorie, even
 " him who now is abused in an inglorious
 " body. *The same author in the same Dis-*
 " *course*: For the Apostles coming to the
 " sepulchre on the third day, *found not the*
 " *body of Jesus*: as the children of *Israel*,
 " when they went up to the mountain to
 " seek the grave of *Moses*, found it not.
 " *The same author in his Commentarie upon*
 " *the second Psalm*: He coming into the
 " world appeared to be God and man. His
 " Humanity is easily perceived, when (e)
 " he hungers, and (f) is wearie, and (g) be-
 ing

Luke
 xxiv. 3.

(c) Ως ὁ Ἀπόστολος λέγει· τὸ δὲ πάσχα ἡμῶν ὑπερ ἡμῶν ἐτύθη
 Χριστὸς ὁ Θεός. *ibid. Dial. 2. p. 88. C.*

(d) Οἱ γὰρ τὸν υἱὸν τοῦ Θεοῦ ἑσαρκον μὴ ἐπιγινώσκουσαι,
 ἐπιγινώσκουσαι αὐτὸν κριτὴν ἐν δόξῃ παραγιγόμενον, τὸν νῦν ἐν
 ἀδύναμει σαμαί, ὑβρίζομενον. *ib. p. 89. A. B.*

(e) *Matth. iv. 2.* (f) *John iv. 6.*

(g) *John iv. 7. or ch. xix. 28.*

“ ing wearie thirsts, and (b) fearing flees, A. D.
 “ and (i) praying is sorrowful, and (k) sleeps ^{220.}
 “ upon a pillow, and (l) deprecates the cup
 “ of his passion, and (m) being in an agonie
 “ sweats, and is strengthened by an angel, and
 “ (n) is betrayed by Judas, and (o) insulted
 “ by Caiaphas, and set at nought (p) by
 “ Herod, and (q) scourged by Pilate, and
 “ (r) derided by the soldiers, and (s) is fast-
 “ ened to the crosse by the Jewes, and crying
 “ with a loud voice (t) commends his spirit
 “ to the Father, and (u) bowing his head
 “ giveth up the ghost, and (w) his side is
 “ pierced with a spear, and (x) being wrapped
 “ in fine linen he is laid in a sepulchre, and
 “ (y) on the third day is raised by the Father.
 “ His Divinity also is clearly perceived, when
 “ (z) he is worshiped by angels, and (a) vi-
 “ fited

- | | |
|-----------------------------------|------------------------------|
| (b) Matth. ii. 13. 14. xii. 14. | (r) Matth. xxvii. 27. |
| 15. John iv. 3, and other places. | Mark xv. 16. Luke xxiii. 36. |
| (i) Matth. xxvi. 37. | John xix. 2. |
| (k) Mark iv. 38. | (s) Matth. xxvii. 35. |
| (l) Matth. xxvi. Mark xiv. | (t) Luke xiii. 46. |
| Luke xxii. | (u) John xix. 30. |
| (m) Luke xxii. 43. 44. | (w) . . . ver. 34. |
| (n) Matth. xxvi. and other | (x) Matth. xxvii. 59. 60. |
| Gospels. | Mark xv. 46. Luke xxiii. 53. |
| (o) Matth. xxvi. 65. . . . | John xix. 40. |
| (p) Luke xxiii. 11. | (y) Acts x. 40. |
| (q) Matth. xxvii. 26. | (z) Luke ii. 13. 14. |
| John xix. 1. | (a) ver. 15. 16. 17. |

A. D. “sited by the shepherds, and (*b*) expected
 220. “by *Simeon*, and (*c*) receives testimonie from
 “*Anna*, and (*d*) is enquired for by the Wife
 “Men, and (*e*) is shewn by a star, and (*f*)
 “when he turns water into wine at a wed-
 “ing, and (*g*) rebukes the sea violently agi-
 “tated by the winds, and (*h*) walks upon
 “the sea, and (*i*) gives sight to a man blind
 “from his birth, and (*k*) raises *Lazarus*
 “who had been dead four days, and performs
 “various works of power, and forgives (*l*)
 “sins, and (*m*) gives power to his disciples.”

Much the same things are found again in the last chapter of the book against *Noetus*. And, if I mistake not, this passage mightily answers the character, which *Photius* gave of this writer's stile; that (*n*) it is concise, or free from superfluities. Here are references to all the four Gospels. And many things are mentioned, which are recorded in each of them. .

V: In

- | | |
|--|--|
| (<i>b</i>) <i>Luke</i> ii. 25. | (<i>i</i>) <i>John</i> ix. 1. . . 7. |
| (<i>c</i>) ver. 36. 37. 38. | (<i>k</i>) <i>John</i> xi. and xii. 17. |
| (<i>d</i>) <i>Matth.</i> ii. 12. | (<i>l</i>) <i>Matth</i> ix. 2. 6. |
| (<i>e</i>) . . . ver. 2. 9. | <i>Mark</i> ii. 10. <i>Luke</i> vii. 48. 49. |
| (<i>f</i>) <i>John</i> ii. 1. . . 11. | (<i>m</i>) <i>Matth.</i> x. 1. |
| (<i>g</i>) <i>Matth.</i> viii. 26. | <i>Mark</i> iii. 15. vi. 7. <i>Luke</i> ix. 1. |
| <i>Mark</i> iv. <i>Luke</i> viii. | x. 19. xxiv. 49. |
| (<i>h</i>) <i>Matth.</i> xiv. 25. 26. | <i>John</i> xx. 22. 23. |
| <i>Mark</i> vi. 48. 49. <i>John</i> vi. 19. | |
| (<i>n</i>) Καὶ ἀπερίττος. <i>Phot.</i> <i>Cod.</i> 121. <i>Col.</i> 301. | |

V. In other passages of *Hippolytus*, cited by *Theodoret*, is notice taken of the birth of *Jesus* at (o) *Bethlehem, of a Virgin and the Holy Spirit*: where he must refer to the first chapter of *St. Matthew's* or *St. Luke's* Gospel.

Λ. D.
220.
Matth. i.
Luke ii.

VI. He may be supposed to refer to *Acts* *Acts*. x. 40. in those words before cited: *On the third day is raised by the Father*. He may be reckoned likewise to have an eye to the first chapter of the *Acts*, and to chapter xxvi. 23. when in a passage, preserved in *Theodoret* (p) he speaks of *Christ's* ascending at *Pentecost*, and of his being the first that ascended into the heavens. I suppose, it cannot be doubted, but *Hippolytus* received the *Acts of the Apostles*. Beside what is alleged here, this may be also argued from what was before cited from *Photius*: That *Stephen* (B) *Gobar* observes, what
opinion

(o) Ὁ δὲ κύριος ἀναμάρτητος ἦν, ἐκ τῶν ἀσκήτων ζύλων τὸ κατὰ ἄνθρωπον, τὸ ἔστιν ἐκ τῆς παρθένου καὶ τῆς ἁγίας πνεύματος . . . Ἄγε δὴ μοι, ὦ Σαμουὴλ, εἰς Βηθλεὲμ ἐλκομένῃ τὴν δάμαλιν, ἵνα ἐπιδείξῃς τὸν ἐκ Δαβὶδ βασιλέα τιτλούμενον. . . Εἰπέ μοι, ὦ μακαρία Μαρία, τί ἦν τὸ ὑπὸ σε ἐν τῇ κοιλίᾳ συνειλημμένον, καὶ τί ἦν τὸ ὑπὸ σοῦ ἐν παρθενικῇ μήτρᾳ βασανζόμενον; *ap. Theodoret. Dial. i. p. 36. B. C. D.*

(p) Ἐν δὲ τῇ πενήκοντῃ, ἵνα προσημίη τὴν τῶν ἑρῶν βασιλείαν, αὐτὸς πρῶτος εἰς ἑρῶν ἀναβάς, καὶ τὸν ἄνθρωπον δῶρον τῷ Θεῷ προσενεγκας. *ap. Theodoret. Dial. ii. p. 88. C.*

(B) See before, p. 88.

A. D. 220. opinion *Hippolytus* had of *Nicolas* one of the seven Deacons.

Paul's Epistles. Hebrews. VII. It may be also reckoned undoubted, that he received thirteen epistles of *St. Paul*, and most other books of the New Testament: but the epistle to the *Hebrews* he did not allow to be *St. Paul's*, as (c) was observed formerly. But we should have been glad to have seen his arguments and reasonings upon that matter, if he made use of any.

Catholic Epistles. VIII. His opinion of the disputed catholic Epistles, that of *James*, the second of *Peter*, the second and third of *John*, and the Epistle of *Jude*, does not appear very manifest from his remaining works or fragments: where scarce any of these are quoted, except that there is (q) a reference to 2 *Pet.* i. 21. in the book of *Christ* and *Antichrist*.

Revelation. IX. The book of the Revelation was received by *Hippolytus*, as the Apostle *John's*. About this there can be no question made. *Jerome* in the catalogue of his works mentions one entitled, *Of the Revelation*. One of the titles

(c) See p. 86. and 88.

(q) *Hippolyt. op. p. 5.*

titles upon the monument before mentioned is, *Of the Gospel according to John, and the Revelation*. Mill thinks, (r) that this was a defense of both these books of scripture: which is perfectly agreeable to the description, which (rr) *Ebedjesu* gives of one of the works of *Hippolytus*, and undoubtedly meaning this. We saw formerly (v) a reference to the Revelation in the fragment of the treatise of *the Universe*. It is largely quoted in the *Demonstration concerning Christ and Antichrist*. Here it is said, “ That (s) *John* saw the revelation “ of tremendous mysteries in the isle of *Patmos*, which he also made known to others.” He is here called *bleſſed John, Apoſtle and Diſciple of the Lord*: and again, *Prophet (t) and Apoſtle*: Prophet, no doubt, with regard to this book. *Andrew of Ceſarea*, about the year 500, in his *Commentarie upon the Revelations*

A. D.
220.

(r) Cum hoc, inquam, vidisset Martyr, necessarium duxit, S. Joannis operum vindicias agere. *Mill Proleg. n. 654.*

(rr) Sanctus Hippolytus martyr et episcopus composuit librum de dispensatione: . . et Apologiam pro Apocalypſi et Evangelio Joannis Apostoli et Evangelistae. *Ebedjes. Catalog. Lib. Syr. cap. vii. ap. Affem. Bib. Or. T. 3. p. 15.*

(v) *Ch. xxxii. at the end.*

(s) Ουſος γὰρ ἐν Πάτμῳ τῆ νήσῳ αὐτῶν, ὅρᾳ ἀποκάλυψιν μουσικῶν φρικτῶν, ἀπὸ αὐτοῦ ἀποκάλυψις ἀφθόνως καὶ ἑτέρας διδάσκει. Λέγει μοι μακάριε Ἰωάννη, ἀπόστολε καὶ μαθητῆ τῷ κυρίῳ, τί εἶδες καὶ ἤκουσας περὶ Βαβυλῶνος. *De Chr. et Ant. § 36. p. 18.*

(t) Λέγει γὰρ ὁ προφήτης καὶ ἀπόστολος. *ib. § 50. p. 25.*

A. D. 220. *lation* several times mentions our author's interpretations of things recorded in that book. Andrew's passages are collected by (u) Fabricius, and may be seen in his edition of *Hippolytus*.

Respect, and Divisions of the Scriptures. X. The respect for the sacred scriptures appears, in the *Demonstration concerning Christ and Antichrist*. At the beginning of that work the author tells *Theophilus*, to whom he writes, "That (w) in order to give him instruction in the things, about which he enquires, he will draw out of the sacred fountain, and set before him from the sacred scriptures themselves what may afford him satisfaction." He then quotes immediately both *Paul's Epistles to Timothee*, and afterwards many books of the New Testament. And near the conclusion of the same work, he says: "Two different (x) advents therefore of our Lord and Saviour have been shewn out of the scriptures: the first inglorious in the flesh, the other glorious."

(u) P. 34. 35.

(w) Βασιλεύσις σοι κατ' ἀκρίθειαν ἐκμαθεῖν τὰ προλεθέντα σοι ὑπ' ἐμῆ κεράλαα, ἀγάπητέ μου ἀδελφε Θεόφιλε, ἔυλογον ἡγνήσαμην ἀφθόνας ἀρυσάμενος ὡς ἐξ ἁγίας πηγῆς, ἐξ ἁγίων γραφῶν παρασῆσαι σοι κατ' ὀρθολογὸν τὰ ζητούμενα. *De Chr. et Ant.* § 1.

(x) Ὡς περὶ γὰρ δύο παρυσίαι τῆ κυρίου καὶ σωτήρος ἡμῶν διὰ γραφῶν ἐδείχθησαν, *ib.* § 44.

“ous.” He mentions this division of all the books of sacred scripture; (*y*) *the Law, Prophets, Gospels, and Apostles.*

A D.
220

XI. Dr. *Mill* has observed (*z*) some readings in this book different from our present copies. I shall take notice of but one, 1 *Tim.* ii. 2. *the (a) things which thou hast heard of me in many discourses*: instead of *among many witnesses.* *Mill* thinks this to be an explication only, and not a true reading.

Various readings.

I have no occasion to sum up this Testimonie. It is easie to see in these numbers, what it is.

(*y*) Εσφάλισαν ἐν καλῶ πάντα, ἐν μηδενὶ σύμφωνοι τῇ ἀληθείᾳ εὐρισκόμενοι, μήτε κατὰ τὸν νόμον . . . μήτε κατὰ τὰς προφητίας . . . μήτε κατὰ τὴν τῶν εὐαγγελίων φωνὴν . . . μήτε τοῖς ἀποστόλοις πεθεόμενοι. *Ib.* § 58.

(*z*) *Prol.* n. 655. 656.

(*a*) Καὶ ἠέκουσας παρ' ἐμῆ διὰ πολλῶν παρακλήσεων. *Ib.* § i.



C H A P. XXXVI.

A M M O N I U S.

- I. AMMONIUS: *His Historie, and Testimonie to the Books of the New Testament.* II. Qu. *Whether TATI-AN'S and AMMONIUS'S Harmonies are now extant?* III. *Extracts out of a Latin Harmonie, ascribed to TATIAN.* IV. *Extracts out of a Latin Harmonie, ascribed to AMMONIUS.*

A. D. 220.

Ammonius: his Historie, &c.

I. **P**ORPHYRIE in his work which he wrote against the *Christians*, as cited by *Eusebe*, says of *Ammonius*, the celebrated philosopher of *Alexandria*, master of *Plotinus*, and other eminent men, “ That (a) “ having been educated a *Christian* by “ *Christian* parents, as soon as he came to “ years of understanding, and had a taste of “ phi-

(a) Ἀμμώνιος μὲν γὰρ χριστιανὸς ἐν χριστιανῶν ἀναστροφῶν τοῖς γοιένουσιν, ὅτε τῷ φρονεῖν καὶ τῆς φιλοσοφίας ἤψατο, εὐθὺς πρὸς τὴν κατὰ νόμους πολιτείαν μετεβάλετο. Ἀρμῆ *Euf. H. l. i. tit. cap. 19. p. 220. B.*

“philosophie, he presently betook himself
 “to a life agreeable to the laws.” To
 which *Eusebe* says, “That (b) it is a noto-
 “rious falshood, to say he exchanged Christi-
 “anity for Gentilism: for *Ammonius* main-
 “tained sincere and uncorrupted the doc-
 “trine of the divine philosophie to the end
 “of his life, as his works which he left
 “behind him still testify, and for which he
 “is in great repute: as the treatise entitled,
 “Of the consent of *Moses* and *Jesus*, and
 “divers others, which may be found with
 “the curious.”

After *Eusebe*, St. *Jerome* in his book of
 Illustrious Men writes to this purpose: “At
 “that time [the person last spoken of is
 “*Origen*] *Ammonius* an eloquent and very
 “learned man was famous at *Alexandria*:
 “who among many excellent monuments of
 “his wit composed also an elegant work of

I 2

“ the

(b) Ψευσαμένω δὲ σαφῶς . . . τὸν δ' Ἀμμώνιον ἐκ βίβη τῆ
 κατὰ τὴν Θεοσεβείαν, ἐπὶ τὸν ἐθνικὸν τρόπον ἐκπεσεῖν . . .
 τῷ τε Ἀμμωνίῳ τὰ τῆς ἐνθὲν φιλοσοφίας ἀκέραια καὶ ἀδιάπλω-
 τα, καὶ μέχρις ἐσχάτης τῆ βίβη δέμενε τελευτήσ' ὡς τῆ καὶ
 οἱ τ' ἀνδρὸς εἰσέτι νῦν μαρτυροῦσι πόντοι, δι' ὧν κατέλιπε
 συγγραμμάτων παρὰ τοῖς πλείστοις εὐδοκιμήσας· ὡς περ' ἐν
 καὶ ὁ ἐπιγεγραμμένος περὶ τῆς Μωυσείας καὶ Ἰησοῦ συμφωνίας,
 καὶ ὅσοι ἄλλαι παρὰ τοῖς φιλοκάλοις εὐρήσονται. *Ib.* p. 220.
D. 221. A.

A. D. 220. “ the Consent of *Moses* and *Jesus*, and (c)
 “ invented the Evangelical Canons, which
 “ *Eusebe* of *Caesarea* afterwards followed.
 “ This person is fallly reproached by *Por-*
 “ *phyrie*, that of a *Christian* he became a
 “ *Heathen* : when it is certain, he continued
 “ a *Christian* to the end of his life.”

And to this day it has been the general opinion of learned men, that *Ammonius Saccas*, the celebrated *Alexandrian* philosopher, and the author of these two *Christian* works, as well as of other pieces upon the same principles, are one and the same person. *Tillemont* (d) says, he does not see that any one doubts of it. But that manner of expression seems to shew, that he himself had some suspicion to the contrarie. And (e) *Fabricius* has openly called into question this supposition, and I think, demonstrated beyond dispute, that they are two different persons. I shall only observe, that *Porphyrie*

(c) . . . et evangelicos canones excogitavit, quos postea fecutus est Eusebius Caesariensis. Hunc falso accusat Porphyrius, quod ex Christianis Ethnicus fuerit, cum constet eum usque ad extremam vitam Christianum perseverasse. *De V. I. cap* 55.

(d) Nous ne voyons point que personne doute qu'Ammonie auteur de la concorde ne soit le même que le philosophe. *Mem. T. 3. P. 2. Ammone. Note 2. p.* 390.

(e) *Fabric. Bib. Gr. T. iv. p.* 160. 161. 172. et seq.

rie was nearer *Ammonius Saccas* than *Eusebe* : A. D. 220.
 that he could not but be well informed by
 his master *Plotinus*, who spent (*f*) eleven
 years with *Ammonius*. And besides we are
 assured by *Longinus*, another disciple of *Am-*
monius Saccas, that he never wrote any thing.
 This may be sufficient to satisfy us, that the
 writings, of which *Eusebe* and St. *Jerome*
 speak, are not to be ascribed to *Ammonius*
Saccas. I have no occasion therefore to add
 any thing farther relating to the historie of
 that *Heathen* philosopher, as one would think
 every one must allow him to be, who reads
Porphyrie's life of *Plotinus*.

Who *Ammonius* was who composed these
Christian books, and continued a *Christian*
 all his days, cannot be now certainly known.
Eusebe has mentioned one of the same name,
 a Presbyter (*g*) of *Alexandria*, who suffered
 martyrdom in the *Dioclesian* persecution.
 And one might be apt to think, that this
 was the man, if *Eusebe* had not been of a
 different mind. However, it may be argued,
 that St. *Jerome* had some reason to think his

(*f*) *Porphyr. de Vit. Plotin. cap. 3. Conferatur Conspectus
 Chronologicus vitæ Plotini apud Fabric. Bib. Gr. lib. iv.
 cap. 26. init.*

(*g*) *Euf. l. viii. cap. 13. p. 308. C.*

A. D. *Ammonius* younger than *Origen*, since in the
 { 220. Catalogue he is placed after him: which
 would be improperly done, if he was satisfi-
 ed, that he was the same *Ammonius* (*b*) who
 was *Origen*'s master in philosophie: and
 who was plainly somewhat, though not a
 great deal older than his scholar. Accord-
 ingly *Origen* is placed by *Cave* at the year
 230. and *Ammonius* at 220. It might be ad-
 ded for supporting this conjecture, that in the
 titles of the chapters of St. *Jerome*'s Cata-
 logue, *Ammonius* is called Presbyter: and
 by *Eusebe*, and *Jerome*, and every body, the
 author of this Harmonie is called an *Alex-
 andrian*. All which considerations might lead
 us to the *Alexandrian* Presbyter and Mar-
 tyr of this name, if *Eusebe*'s opinion upon
 the point did not lye as a bar in our
 way. For it may be reckoned somewhat
 probable, that if the author of the Harmo-
 nie had been his contemporarie, or had lived
 very near his own time, he must have known
 it. I therefore speak of *Ammonius*, the au-
 thor of the Harmonie, at the year 220,
 where he is placed by *Cave*, without pre-
 sum-

(*b*) *Vid. Euseb. ib. l. vi. c. 19. p. 220. B. 221. B. C.*

suming to determine his time: though I differ from him, and most other learned men, in thinking, that he is not the same with *Ammonius Saccas*.

We have seen two writings ascribed to *Ammonius*, The Consent of *Moses* and *Jesus*, and Evangelical Canons, as St. *Jerome* calls them. The former is quite lost. Of the later we have this farther account in antiquity. *Eusebe* himself in his letter to *Car-
pian* says, “ That *Ammonius* (i) of *Alexan-
dria* had left us a Gospel composed out of
“ the four with great pains and labour, sub-
“ joining (A) to *Matthew’s* Gospel the con-
I 4 “ sonant

(i) Αμμάνιος μὲν ὁ Ἀλεξανδρεὺς, πολλὴν ὡς εἰκὸς φιλοπό-
νιαν καὶ σπαρδὴν εἰσαγνοχῶς, τὸ διὰ τεσσάρων ἡμῖν καταλέλοι-
πεν εὐαγγέλιον, τῷ κατὰ Ματθαῖον τὰς ὁμορφύνας τῶν λοιπῶν
εὐαγγελιστῶν περικοπὰς παραθεῖς . . . ἐν τῷ πονήματι τῷ
προφερμένῳ ἀνδρὸς εἰληφῶς ἀσχημῶς, καθ’ ἑτέραν μέθοδον κἀνο-
νως δέκα τῶν εἰρημῶν διεχάραξά σοι τῶς ὑποβλαβένους. *Euseb.*
Ep. ad Carp.

(A) *Subjoining* &c.] According to Mr. *Wetstein’s* interpretation of the original words, I should have translated after this manner: *Setting over against Matthew’s Gospel the parallel Sections, &c.* For he says: Codex Latinus exhibit quatuor Evangelistas in unum conflatos: Ammonius autem quaternis columnis quatuor Evangelistas distincte descripserat; haec enim est vis verbi παραθεῖς, i. e. juxta Matthaeum reliquos apposuit. *Prolegom. cap. vi. p. 67.* But *Eusebe* uses that verb barely for *alleging, subjoining, putting down,* and the like: Thus: Γάιος, ἔφωας ἥδη πρόβλεπον παραλίθειμαι, κ. λ. *H. E. l. 3. cap. 28. init.* So likewise *Origen*: Πολλὸ δέ ἐστι νῦν παραλίθεισθαι τῷ ἡρακλέωγος τὰ ρηζία, κ. λ. *Com. in Job. Tom. 14. p. 211. D. Huet.*

D. A. 220.
 “sonant passages [or sections] of the other
 “Evangelists . . . and that taking occasion
 “from the work of the forementioned writer,
 “ter, he had composed in another method
 “ten canons in number, which are there
 “subjoined.”

St. *Jerome* in his preface to the four Gospels expresseth himself thus of this author.
 “I have also put (*k*) down the Canons,
 “which *Eusebe* Bishop of *Cesarea* disposed
 “into ten numbers, following *Ammonius* of
 “*Alexandria*.”

Cassiodorius (*l*) ascribes the canons to *Eusebe*, without mentioning *Ammonius*.

Victor of *Capua* says: “I have (*m*) understood, that *Ammonius* of *Alexandria*, who
 “is also said to be the inventor of the Evangelic
 “Canons, joined the passages of the
 “three

(*k*) Canones quoque, quos Eusebius Caesariensis episcopus Alexandrinum sequutus Ammonium, in decem numeros ordinavit, sicut in Graeco habentur, expressimus. *Hieronym. Praef. in iv. Evangelia.*

(*l*) Eusebius quoque Caesariensis canones evangelicos compendiosa brevitate collegit. *Cassiodor. de instit. Divin. Lit. cap. vii.*

(*m*) Reperi Ammonium quendam Alexandrinum, qui canonum quoque Evangelii fertur inventor, Matthaei Evangelio reliquorum trium excerpta junxisse, ac in unam seriem evangelium nexuisse. Sicut Eusebius episcopus Carpiano cuidam scribens, . . . supradicti viri imitatus studium, refert in hunc modum. *Vict. Cap. Praef. &c. apud Biblioth. Max. Lugdun. Tom. 3. p. 265.*

“ three [other] Evangelists with *Matthew*,
 “ and composed a Gospel in a continued
 “ series of narration. *Eusebe* in his epistle
 “ to one *Carpian* in the preface to his edition
 “ of the forementioned canons professes to
 “ have imitated the design of that per-
 “ son.”

Zacharie of *Chrysoopolis* in the 12th cen-
 tury, who wrote a Commentarie upon the
 Gospel of the four, supposed to have been
 composed by *Ammonius*, expresses (n) him-
 self much after the same manner. But I
 do not think it needful to translate his words.

Upon the whole, though St. *Jerome* says,
 that *Eusebe* followed *Ammonius*, and even
 reckons the Evangelic canons among the
 works of *Ammonius*; they may have been
 properly *Eusebe*'s invention, whilst yet the
 Harmonie of *Ammonius* had been the occasion
 of that thought: which, I think, is all that
Eusebe's words import. And his account of
 his own work may be justly reckoned the
 most authentic and exact.

All

(n) Unum ex quatuor Evangelistarum dictis Evangelium
 claro studio composuit Ammonius Alexandrinus, qui canonum
 quaque Evangelii fertur inventor. . . *Zachar. Chrysof. Praef.*
ap. Bibl. Patr. Max. Tom. 19. p. 741. H.

A. D. 220.
 His Testimonie to the N. T.
 All that I have said of *Ammonius* is only to shew, that there was such a work, called a Gospel of the four, or a Harmonie of the four Gospels, composed before *Eusebe's* time by some learned *Alexandrian*, named *Ammonius*. The testimonies here alleged afford full proof of this matter, and leave no room to doubt of it: though we do not know exactly, who this *Ammonius* was. This is satisfactorie evidence, that there were four authentic Gospels, and no more, in use in the church. And this work is likewise a proof of the zeal of the *Christians* for those writings, and of their care about them.

Whether Tatian's and Ammonius's Harmonies are still extant?

II. But before I conclude this chapter I shall proceed a little farther. For this may be reckoned a fit opportunity for examining two Harmonies of the Gospels, which we now have in *Latin*; the one ascribed to *Tatian* in the second, the other to *Ammonius* in the third centurie. What the most ancient writers have said of *Tatian's* Harmonie, has been observed (B) formerly: as now, what they have said of that composed by *Ammonius*. Whether either of these is now extant, is not

(B) Vol. i. chap. 13. p. 307. . . 309.

not absolutely certain. However, I shall take notice of the judgements of several learned moderns upon those we have, and then make some remarks upon each of them.

A. D.
220.

Cave is not unwilling (*o*) to allow, both the harmonies of these two learned ancients to be still extant: only he thinks, that sometimes called *Ammonius's* ought to be reckoned *Tatian's*; as on the contrarie, that the other sometimes called *Tatian's*, ought to be given to *Ammonius*.

Mill (*p*) thinks, the short one, which is the same *Cave* supposes to be *Tatian's*, cannot be really his: but is rather an epitome of the Gospels composed by some learned Catholic writer long after *Tatian*, in the fifth centurie. But the Harmonie of *Ammonius* he (*q*) supposes to be still extant, which is the larger of these two we now have in *Latin*. And here he and *Cave* agree.

Mr. *Jo. James Wetstein* (*r*) thinks, there is now no where one copie extant of *Tatian's*

(*o*) *Cav. Hist. Lit. P. 2. in Ammonio.*

(*p*) *Prolegom. in N. T. num. 353. vid. et n. 351. 352.*

(*q*) *Id. ibid. n. 660. . . 666.*

(*r*) *Prolegom. ad Nov. Test. Graeci edit. Accuratissimam:*

A. D.
220.

tian's Harmonie, of which *Theodoret* saw so many. Nor will he (s) allow the other to have been composed by *Ammonius*, but thinks it the work of some writer since *Eusebe*, for which he offers divers reasons. *Valesius* (t) is of opinion, that the shorter Harmonie, called *Tatian's*, is the work of some Catholic *Christian*, and therefore not his. I shall consider his arguments presently. These are the judgements of moderns.

Victor of *Capua*, when he had found that which is the same with our larger Harmonie, took it for (u) *Tatian's*, though indeed (w) he was not positive. However it is very probable, he was mistaken, since it has the genealogies. *Zacharie* beforementioned commented upon the same Harmonie, as *Ammonius's*, and took it for granted, that *Tatian's* (x) was quite lost. But herein he
might

(s) *Ibid.* p. 66. 67.(t) *Vales.* Not. ad *Euseb.* l. iv. cap. 29.(u) *Tatianus quoque . . . hoc evangelium (ut mihi videtur) solerti compaginatione disposuit . . . Arbitror enim propterea non Ammonii, sed hujus [Tatiani] esse editionem memorati voluminis . . . Victor. Praefat. ap. Bib. Patr. T. 3. p. 266. A.*(w) *Ut jure ambigi possit, utrum Ammonii an Tatiani inventio ejusdem operis debeat aestimari. Ibid. B.*(x) *Sane hujus haeresiarchae [Tatiani] si superesset opus evangelicum, quod sancti Justini lateri adhaerens fortassis explicuit,*

might be mistaken: it might be extant, though he did not know it. And we have been lately assured by Dr. *Asseman*, that (y) *Tatian's Diatessaron*, or Gospel of the four, is now in the *Vatican Librarie*, in the *Arabic Language*. It is one of the books, which he brought out of the East. I wish we had a more particular account of that *Arabic Diatessaron*: though the *Greek*, if it could be found, would be a much greater curiosity.

A. D.

220.

Valesius (z) has three arguments to prove, that the shorter of our two Harmonies is not *Tatian's*: That *Tatian's* Harmonie was composed in the very words of the Evangelists, leaving out only our Lord's genealogie from *David*, which plainly is not the method of our Harmonie: That in the work we have, *Christ* is more than once called *the son of David*,

cuit, in eo Domini Jesu verba diligenter amplecti, secure legere ovibus vocem cognoscentibus, nil prohiberet. *Zachar. ap. Bib. Patr. T. 19. p. 742. A.*

(y) *Tatiani Diatessaron*, seu, Quatuor Evangelia in unum redacta: in fol. *Bembyc.* 123. *Asseman Bib. Or. T. i. p. 619.*

(z) At Evangelium Tatiani ipsismet Evangelistarum verbis contextum fuit, relictis duntaxat iis quae ad Davidicam Christi genealogiam spectant. Praeterea in opere illo quod editum est, Christus filius David dicitur non semel. Denique tres anni praedicationis Christi in illo opere distinguuntur: cum veteres annum duntaxat unum praedicationi Christi tribuerint. *Valesius in notis ad Euf. H. E. l. iv. cap. 29.*

A. D. ^{220.} *vid*, which *Tatian* had nothing of in his *Diateffaron*: Lastly, that here our Saviour's ministrie consists of three years, whereas the ancients allowed it no more than the space of one year.

As for the first difficulty ; I know of no good authority we have for thinking, that *Tatian's* Harmonie was composed in the very words of the Evangelists. The third objection I hope to answer in my remarks upon this work and extracts out of it by and by. But the second argument insisted on by *Valesius* is of considerable weight. For *Theodoret's* words are, that (a) *Tatian* in his *Diateffaron* left out the genealogies, and every thing else, that shews our Lord to have been born of the seed of *David* according to the flesh. And if *Theodoret's* words are to be understood strictly, that *Tatian* not only omitted the genealogies which shewed our Lord's descent from *David*, but also all those places of the Gospels where *Jesus* is spoken of occasionally as *the Son of David*, I see no way of answering this difficulty.

Other-

(a) Ὅτις καὶ διὰ τεσσάρων καλέμενον συβίβηκεν εὐαγγέλιον, τὰς γενεαλογίας περιέψας, καὶ τὰ ἄλλα ὅσα ἐκ σπέρματος Δαβὶδ κατὰ σάρκα γεγεννημένον τὸν κύριον δείκνυσιν. *Theodoret. Haer. Fab. L. i. cap. 20.*

Otherwise, there are several things very favorable to the supposition, that this is *Tatian's Harmonie*. It has an air of politeness in the stile and method of it, even in the *Latin* translation: which suits *Tatian* well enough, who, as *Eusebe* says, had (B) the assurance to alter some words of the *Apostle Paul*, and correct the composition and order of his stile. It answers the description which *Theodoret* gives of *Tatian's* performance, in two respects: It wants the genealogies, and is very compendious. There are here also some marks of antiquity, as may appear hereafter. And from Dr. *Asseman* I learn, that *Dionysius Bar-Salibi*, Bishop of *Amida* in *Mesopotamia*, in (b) the 12th centurie, who was well acquainted with (c) *Ephrem's* writings upon the Gospels, writes (cc) in his preface to *St. Mark's Gospel*, speaking

A. D.
220.

(a) See before Vol. i. p. 307.

(b) Vid. *Asseman. Bibl. Or. T. 2. p. 210.*

(c) *Dionysius Bar-Saliba*, e *Jacobitarum* secta, *Amidae* in *Mesopotamia* episcopus in suis commentariis in *Evangelia* saepe laudat *Ephraemi* commentaria in textum *Evangeliorum*: de quibus in Praefatione in *Marcum* sic loquitur. *Assem. T. i. cap. vi. p. 57.*

(cc) Aliud ab *Ammonii* et *Tatiani* *Diatestaron* agnoscit [*Bar-Saliba*] fol. 150. *Eliae* nimirum *Salamiensis* *Syri*, de quo in praefatione in *Marcum* cap. 9. *Tatianus* *Iustini* *martiris* ac *philosophi* *discipulus*, ex quatuor *Evangelistiis* unum digessit. *Hunc librum* *S. Ephraem* *commentariis illustravit*, *cujus initium*,

In

A. D.
220.

speaking of *Tatian's Diatessaron*, "that St. Ephrem wrote commentaries upon that work, the beginning of which is: *In the beginning was the word:*" which are the first words of our shorter *Latin Harmonie*.

This must be of considerable importance to *Tatian*, if it may be relied on. I say, if it may be relied upon. For, as we in this part of the world have been puzzled about these two Harmonies, and each by turns has been ascribed to *Tatian* and *Ammonius*; so it is very possible, that Eastern writers likewise of late times may have made mistakes in this matter. *Ebedjesu* Bishop of *Soba*, who flourished (d) at the later end of the 13th centurie, in (e) his Catalogue, confounds *Tatian* and *Ammonius*, making both one. However this testimonie of *Bar-Salibi* is of the more weight, in that he appears to have known both these authors and their works.

For

In principio erat Verbum. *Elias Salamensis, qui et Aphthonius, Evangelium confecit instar τὸ Diatessaron Ammonii, cujus meminit Eusebius in Prologo ad Canones Evangelii. Nam quum Elias illud Diatessaron quaesisset, nec invenisset, aliud ipsi simile elaboravit. Assen. T. 2. p. 159. 160.*

(d) *Vid. Assen. Bibl. T. i p. 538. 539. et T. 3. p. 3.*

(e) *Evangelium, quod compilavit vir Alexandrinus Ammonius, qui et Tatianus, illudque Diatessaron appellavit. Ebedjesu in Catalog. Libr. Eccl. cap 3. apud Assen. Bib. Or. T. 3. p. 12.*

For Dr. *Affman* has observed, that (*f*) *Bar-Salibi* in his Commentaries upon the Gospels quotes the Harmonies of *Tatian* and *Ammonius*. This then may be reckoned very honorable to *Tatian's* Harmonie. For if *Ephrem* wrote Commentaries upon it, it may be argued that it was not so contemptible, or so heretical, as some have thought.

This will be of some use to lessen the force of an objection of Dr. *Mill*: who says, that (*g*) *Tatian* was a *Valentinian*, and therefore supposed our Lord's ministrie to have been but of one year's duration, whereas this Harmonie has three years. So different are mens ways of arguing! It seems it was a heresie in the *Valentinians* to allow but one year to *Christ's* ministrie. And yet *Valerius* says, all the ancients computed no more. But to answer *Mill* only at present. *First*, it is not certain, that *Tatian* was a *Valentinian*, when he composed his *Diateffaron*. *Secondly*, supposing him to have been then

K

a *Va-*

(*f*) Praeter Ephraemum vero . . . auctores hi ab ipso citantur: videlicet, . . . Ammonii, et Tatiani Diateffaron, Fol. 30. *Affman. ib. Tom. 2. cap. 32. p. 518.* vid. quae supra not. (cc).

(*g*) Accedit, quod tres annos praedicationis Christi distinguit; cum Valentiniani, e quorum numero erat Tatianus, annum unum duntaxat Christi praedicationi tribuerint. *Mill. Proh. n. 352. Conf. Basnag. A. 29. n. xxvi.*

A. D. a *Valentinian*, he might not have embraced every notion of theirs: or, they may not have been all of the same opinion. It is now thought by many, that the ancient Catholics allowed but one year to *Christ's* ministrie. But yet some plainly computed three passovers in it, and reckoned it an error, or a heresie in the *Valentinians* to say, it lasted only one year. At least this was *Iraeneus's* opinion. *Thirdly*, *Ephrem's* Commentaries afford a considerable argument, that *Tatian's* Harmonie was not composed upon the *Valentinian* Scheme. So far in answer to *Mill*.

And I do not know, whether these Commentaries may not also afford us some help with regard to the difficulty, which I have before acknowledged to be so considerable. If it were true, in the strictest sense of *Theodoret's* words, that *Tatian* had left out every thing that shewed *Jesus* to be the son of *David*; it his hard to conceive, that *Ephrem* should have taken so much notice of him. Moreover, *Theodoret* owns, that this book was made use of by a large number of Catholic *Christians*, as a compendious work. As for his laying aside the copies he met with,
and

and putting the four Gospels in their room: let *Tatian's* Harmonie be ever so good, he was in the right to take care that it did not supply the place of the four Gospels.

A. D.
220.

There may be then some room to suppose, that *Tatian's* Harmonie was not so defective or fraudulent as some have thought. If it had been composed throughout upon the *Valentinian*, or any other heretical scheme, one would think that *Barsulibi* should not have said, that *Ephrem* wrote Commentaries upon it: but rather, that he had written a Confutation of it. And possibly the bare name of the author made some people think worse of the work than it deserved. But *Ephrem*, as it seems, was not entirely governed by prejudice.

However, it ought to be owned, that *Gregorie Bar-Hebraeus*, otherwise called *Abulpharagius*, who flourished in the 13th centurie, speaking of the Harmonie used by *Ephrem*, calls it † *Ammonius's of Alexandria*.

K 2

dria.

† Idem testatur Gregorius Bar-hebraeus, vulgo Abulpharagius, episcopus Tagritensis, in libro quem *horreum mysteriorum* inscripsit, quo totam sacram scripturam brevissimis notis dilucidat: ubi Praefatione in Matthaeum sic de Ephraemo scribit: *Eusebius autem Caesareensis videns corruptelas, quas Ammonius Alexandrinus, in Evangelium Diatessaron nuncupatum, induxerat,*

A. D. *dria.* But then he plainly means the same
 220. Harmonie, that *Bar-salibi* does: for he says,
 it began with those words: *In the begining
 was the Word*: which agrees with our lesser
 Harmonie. And I think, it may be said,
 that *Bar-salibi's* testimonie is the more va-
 luable of the two, because he appears to
 have been acquainted with both these Har-
 monies, and speaks more like a man of un-
 derstanding in this matter, than *Bar-bebraeus*.
 And, if we are not enabled hereby to de-
 termine, whose Harmonie this is; whether
Tatian's, or *Ammonius's*; yet we gain a ma-
 terial point, the antiquity of our lesser Har-
 monie, which seems now to be rendered un-
 questionable from these testimonies to *E-*
phrem's Commentaries upon it in the fourth
 centurie. Thus *Mill's* opinion, that it was
 not composed before the fifth centurie, is
 quite overthrown.

With regard to *Ammonius's* Harmonie, I
 would observe two things: *First*, that I
 question, whether we fully understand *E-*
usebe's description of that work. We read him
 with

erat, cujus initium, In Principio erat Verbum, quod Sanctus E-
phraem dilucidavit; quatuor quidem evangelia, ut in textu, per-
fecta integraque reliquit: verba vero, quae in ipsis consentiunt,
communi carone notavit. Asseman: Bib. Or. T. i. cap. vi.
 P. 57. 58.

with preconceived notions taken from Harmonies and Evangelical Canons since composed, with which we are best acquainted: Which may cause some to mistake *Eusebe's* meaning, whose words I do not well understand. At least I am not fully satisfied about his meaning. And I had rather suspend my judgement, than determine positively in a doubtful point. *Secondly*, It is very probable, that this work has been interpolated, since it was first composed. Nay, the very form of it may have been in some measure altered. If I mistake not, these two observations may weaken some of the arguments made use of by Mr. *Wetstein*, and other learned men, to prove, that our larger Harmonie is not the work of *Ammonius*.

After all, I am not positive of the genuinenesse of either of these Harmonies. I am nevertheless somewhat inclined to think, that the lesser may be *Tatian's*, for the main part: and the larger, in like manner, *Ammonius's*. But I do not think, that either of them is sincere and uncorrupt. And considering, that we have no certain account of any other ancient Harmonies, beside those two, of *Tatian* and *Ammonius*: and that both these

A. D. 220. appear to have been famous in every part of the world, in the East and West, and made use of in many languages: I apprehend, that every slight objection ought not to be regarded: and that they had need to be very good reasons indeed, which shall induce us to conclude, that the two Harmonies we now have, which are plainly of great antiquity, are not the Harmonies of *Tatian* and *Ammonius*, or at least remains of them.

*Extracts
out of
Tatian.*

III. I shall now make some remarks upon both these Harmonies, and in the first place upon the shorter of the two, which at present is more generally called *Tatian's* than the other. And I may likewise call it so sometimes, for avoiding circumlocutions, still leaving every one to judge as he sees fit of the real author.

1. *Tatian's* Harmonie then is a compendious historie of our Lord and Saviour *Jesus Christ*, taken out of the four Gospels. It consists of four parts. The first is a kind of introduction, containing the historie of our Lord's nativity, and the former part of his life: The three other parts are the three years of our Lord's ministrie.

2. The

2. The introduction is formed out of the beginning of St. *John's* Gospel, and the first chapters of St. *Matthew* and St. *Luke*, and the beginning of St. *Mark's* Gospel. The genealogies do not appear here. But he plainly has the historie in the first chapter of St. *Matthew's* Gospel from *ver.* 21. to the end: as well as that in *Luke* chap. i. Our Lord is conceived in the womb of a (*b*) virgin. *Joseph* is admonished of it: is brought to *Bethlehem* by means of the assessment ordered by an edict of *Augustus*, *Joseph* being of the familie of *David*. Here *Jesus* is born. Then follows the historie of the *Shepherds*, the *Wise men*, the flight into *Egypt*, the slaughter of the infants, and other things about that time recorded in the Evangelists.

3. The author says, that (*i*) the child *Jesus* abode seven years in *Egypt*. This is a singularity.

K 4

4. In

(*b*) Censu capite sunt tum forte Octavi Augusti edicto, omnes qui Romano parebant imperio: quum *Joseph* *Bethlorum*, quae civitas erat *David*, ad quem genus referebat, simul cum virgine proficiscitur, ubi illa partu soluta, enixa est *Jesum*. *Evangeliorum iv. Harmonia Tatiano Syro auctore. Ap. Bib. Pat. T. 2. P. 2. p. 204. B.*

(*i*) Crescebat interea puer, et confortabatur spiritu, continuum septennium agens in *Aegypto* usque post *Herodis* interitum. *ib. C.*

A. D.

4. In the same introduction the author

220.

mentions our Lord's journey to *Jerusalem* at the age of twelve years, his baptism, fast and temptation in the wilderness, and other things, which need not be insisted upon.

5. The remaining parts of this work consist of the three years of our Lord's ministrie. But though his ministrie is here divided into three years, I apprehend, that according to this Harmonie, it consists only of two years and a part. For the third (*k*) year, in which our Lord dies, is not compleat. The author therefore computed three Passovers in the Gospels, at the last of which *Jesus* suffered. And that he reckoned no more, is farther evident hence, that he does not suppose the *feast of the Jews* mentioned *John* v. 1. to have been Passover, but Pentecost, as he (*l*) also plainly calls it. This is a mark of antiquity, modern harmonisers, who prolong our Lord's ministrie

(*k*) Et hae quidem res gestae, finem secundo dominicae praedicationis anno imponere. Extremas annus dominicae praedicationis idem illi plane qui et vitae finis fuit. *ibid.* p. 207. *H.* 208. *A.*

(*l*) Contulit autem se eo itinere Hierosolymam ad solennia Pentecostes, ubi ad Probaticam piscinam expositum duodequadraginta annorum languidum, sabbatho (mirum in modum facientibus Pharisaeis) sanum fecit. p. 206. *D.*

ministrie beyond the space of three years, generally reckoning this feast, though without any good reason, a Passover. So *Irenaeus* (*m*) likewise computed *three Passovers* in our Saviour's ministrie. *Origen* too (*n*) says, *That Judas was not three years with Jesus*. It is true, he speaks in another place of our Lord's having (*o*) *preached only a year and some months*. But he may be reconciled by supposing only, that he thought our Saviour's whole ministrie was above two, but not quite three years, whilst the most public part of it did not consist of more than a year and some months. Which indeed I have long taken to be the truth, so far as I am able to learn it from a careful reading the Gospels. In *St. John's* Gospel are three Passovers, and our Saviour's ministrie has two years and a part: but the former part of his ministrie there related was not so public, as that after *John's* imprisonment. In the other three Evangelists, who relate

A. D.

220.

(*m*) Quoniam autem tria haec Paschae tempora non sunt unus annus, quilibet confitebitur. *Iren. l. 2. cap. 22. p. 147. ed. Massuet.*

(*n*) Ο δὲ Ἰῆσους παρὰ τῷ Ἰησοῦ ἐδὲ τρία διέτριψεν ἔτη. *Contr. (els. l. 2. p. 67. Cant. T. i. p. 397. F. Bened.*

(*o*) Ἐνταῦθ' οὖν γὰρ πρὸς ἡμῶν μῆνας ὀλίγους ἐδίδασκε. *De Princip. l. iv. p. 160. Bened. p. 4. Philoc. Cant.*

A. D. relate chiefly our Lord's most public preaching (p) after *John* the Baptist's imprisonment, is the historie of only somewhat more than the space of one year: how much more, is not very easie to say. All which is much confirmed by comparing them with *St. John*.

Since therefore the author of this Harmonie does not compute three years compleat, or more, in our Lord's ministrie, the objection of *Valesius* before mentioned is invalidated. And here is one mark of the antiquity of this Harmonie: it having been in the fourth centurie, and afterwards, a common opinion, that our Lord's ministrie consisted of three years and a half: though indeed even then that opinion did not obtain universally.

6. But notwithstanding this author's just notion of the duration of our Lord's ministrie, it must be owned he makes many mistakes, and places divers actions and discourses of our Lord at a wrong time. However, it becomes us not to be too severe in our censures of this kind. There is a respect due

(p) See *Matth.* iv. 12. 13. *Mark* i. 14. *Luke* iii. 19.
20.

due to the firsts attempts in any part of knowledge. Nor are modern Harmonists free from prejudged opinions. And I am apprehensive, that most of their Harmonics likewise had need to be read with indulgence and caution, as well as those of the ancients.

7. Possibly some may be so curious as to enquire, at what time of the year did this author begin our Lord's ministrie? and how much longer than two years did he suppose it to last? In answer to such enquiries I would observe, that (q) the first thing mentioned by him in his account of the third year of Christ's ministrie is his presence at *Jerusalem* at the feast of the Dedication *John* x. 22. 23. . . . which feast was kept in the *Jewish* month *Cisleu* or *Casleu*, and usually happens some time in our month of *December*, and may fall out in *November*. Which affords some ground for thinking, that this author reckoned our Lord's ministrie commenced about that time of the year, and

lasted

(q) Extremus annus dominicae praedicationis, idem illi plane qui et vitae finis fuit. Deambulabat tum forte Jesus in porticu templi Salomonis, in Judaeorum encaeniis, et cingebant illum Judaei, improbis conatibus ferme urgentes, ut palam Christum se esse lateretur. p. 208. A.

A. D. ^{220.} lasted therefore about two years and a half, he having been crucified at the feast of the Passover.

And according to this notion of things, we may digest the historie of *John the Baptist's* and our Lord's ministrie in this manner. Near the end of the summer season, harvest and vintage being over, or near over, which was a time of general leisure, *John* began to preach and baptise. There was soon a great resort to him, and multitudes of people were baptised by him in *Jordan*. And, as *St. Luke* says, *Now when all the people were baptised, it came to pass, that Jesus also being baptised, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him: That is, at the conclusion of that season of baptising, in November, or some time in the month of December, or perhaps in the beginning of Januarie, Jesus came and was baptised of John in Jordan: after which he was led of the Spirit into the wildernesse, where he fasted forty days and forty nights, and was tempted of the Devil: enduring at the same time, beside other inconveniences, all that extremity of cold which is usual in that season*

Luke iii.
21. 22.

season of the year. The temptation being ended, *Jesus returned in the power of the Spirit into Galilee*: where he soon found *Andrew* and his brother *Simon*, and *Philip* and *Nathanael*, who all, upon the testimonie of *John the Baptist*, and some conversation with *Jesus*, believed in him as the *Christ*: and were the disciples, who had the honour of the most early personal acquaintance with *Jesus* after the descent of the Spirit upon him. A few days after was a marriage feast at *Cana in Galilee*, where *Jesus* made the water wine. This was the beginning of his miracles, and he thereby manifested forth his glorie. It follows: *And the Jews passover was at hand, and Jesus went up to Jerusalem*. This is the first Passover in our Lord's ministrie. *John the Baptist* still continued preaching and baptising. [See *John* iii. 23. . . . 36.] Before the end of this year *John* was imprisoned, and *Jesus* had chosen the twelve Apostles out of the number of his disciples (D) that believed on him, and his most public

(D) *And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named Apostles.* Luke vi. 13. 14.

A. D. 220. public ministrie was commenced. The second Passover of our Lord's ministrie is that mentioned *John* vi. 4. And at the third Passover, mentioned by all the Evangelists, he was crucified.

Thus had I been wont to digest the historie of the public life of *John* the *Baptist* and our Saviour, as I collected it out of the *Gospels*, (agreeably, as I apprehend, to the sentiments of the most ancient *Christian* writers:) a good while before I had particularly observed the method of this Harmonie, called *Tatian's*.

8. I would now observe some disputed passages of our *Gospels*. The author appears to have had in (*r*) his copies the later part of the xvith chapter of *St. Mark's Gospel*.

9. He has likewise the historie (*s*) of our Lord's agonie, as we now have it in *Luke* xxii. 43. 44. which was wanting in some ancient copies, as we learn from (*t*) *Hilarie*,

(*r*) P. 212. A. B.

(*s*) P. 210. D.

(*t*) Nec sane ignorandum a nobis est, et in Graecis et Latinis codicibus complurimis, vel de adveniente angelo, vel de sudore sanguinis nihil scriptum reperiri. *Hilar. De Trin. lib. x. cap. 41.*

rie, and (u) *Jerome*, and (w) *Photius*: which last intimates, that the omission of this text was owing to some *Syrians*. *Mill* (x) thinks, they must have been of the sect of the *Jacobites*. And *Dr. Asseman* (y) has particularly observed, that this text is quoted by *Ephrem* the *Syrian*. *Epiphanius* (z) likewise says, that these two verses were in the ancient copies, before they were corrected and altered by some over nice Catholics, who did not well understand them.

A. D
220.

10. *John* v. 4. where is mention made of the descent of an angel, who troubled the water at the Pool of *Bethesda*, is another disputed text, wanting in some copies. The angel

(u) In quibusdam exemplaribus tam Graecis quam Latinis invenitur, scribente Luca: Apparuit illi angelus de coelo confortans eum, &c. *Hieron. adv. Pelag. l. 2. col. 521. m. Bened.*

(w) Καὶ προσέειπεν, καὶ ἠγωνίασε, καὶ τὰς παχῆς ἐκείνας καὶ παραπλησίως ἀμάλῳ θρόμβοις ἰδρῶτας ἐξίδρωσεν. Μηνέτε ἔν σοι τὰ εὐαγγελία τόδε τὸ χάριον περιεκέφθαι, καὶν τισὲ τῶν Σύρων, ὡς ἔρης, δοκεῖ εὐπρεπές, νόμιζε. *Phot. Ep. 138. Ed. Montacut. p. 194. Lond. 1651.*

(x) *Mill. Proleg. n. 1036.*

(y) In hoc hymno meminit sanctus Doctor sanguinei sudoris Christi in horto: *Locus in quo judavit, coronam ipsi nectat.* Ex quo planum fit, versiculum illum Lucae Cap. xxii. 44. tamquam genuinam evangelici textus partem a S. Ephraem agnitum, et in Syriaca Versione olim expressum fuisse. *Asseman. Bibl. Orient. T. i. p. 97. a. m. vid. et ib. b. infr. m.*

(z) *Epiphanius in Ancoratu § 31. Confer. Mill. Prol. n. 797. 798.*

A. D. angel is not mentioned (*a*) in this Harmonie. But considering the compendious method of it, I suppose it cannot be hence concluded, that it was wanting in the author's copie. *Kuster's* observations relating to the genuinnesse of this text in his Preface to his Edition of *Mill's* New Testament deserve to be considered.

11. Here (*b*) also is the historie of the woman taken in adulterie. *John* viii. 1. . .

11. The author does not take any notice of our Lord's *slooping down, and writing with his finger on the ground.* v. 6. 8. But it cannot be hence concluded, that this was wanting in his copies, for the reason just mentioned.

12. This author often paraphrases and explains. It is worth the while to observe some examples.

Comp.
Mark ix.

1.
Luke ix.
27.

Our Lord says, *Matth.* xvi. 28. *Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.* Our author

(*a*) P. 206. D. See the words before, p. 136. note (*l*).

(*b*) P. 208. H.

author understands this of *Christ's* (c) appearing in glorie on the mount soon after in the presence of three of his disciples.

A. D.

220.

And that appearance may be considered as an emblem of our Lord's future glorie, when he shall *come with the angels to reward every one according to his works*: which is spoken of in the preceding verse, and is not omitted in (d) this Harmonie. But *Grotius* understands those words, of *Christ's* resurrection, ascension to heaven, the mission of the Holy Spirit, and the propagation of the Gospel by mighty signs and wonders, by which as by most certain and undoubted evidences *Christ's* advancement to his kingdom was made known. However this writer is countenanced in his method of interpretation by the speedie fulfilment of some things spoken of by our Lord in the Gospels. For example: Our Saviour having said to his disciples in the two last verses of the ixth

L

chapter

(c) Sed quid ego, inquit, vos moror; quando ex hoc praesenti coetu quidam sunt, quibus majestas mea etiamnum vivis palam reddetur conspicua? Et interjectis sex ferme diebus, plane contigit haec promissio, praesentibus in monte quodam excelso, Petro, Johanne, Jacobo, discipulis. p. 206. F.

(d) Contemptum autem se in humana specie, aliquando in gloria Patris, inter angelorum agmina visendum ait, quando jus sit redditurus, et praemia cuique pro meritis. Sed quid ego, inquit, vos longius moror? &c. p. 206. F.

A. D.
220.

chapter of *Matthew*, *The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest*; it follows immediatly at the begining of the next chapter x. 1. *And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sicknesse, and all manner of disease.* And after the names of the twelve Apostles it is said v. 5. 6. *These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentils, and into any city of the Samaritans enter ye not: But go ye to the lost sheep of the house of Israel.*

13. In *Luke* xix. 3. *Zacchaeus* is said to have been *little of stature*. This author calls † him a *dwarf*.

14. I said just now, that in this Harmonie appears the historie of our Lord's agonie in the garden, as related in *Luke* xxii. 43.

44. The

† *Recta autem Hierosolymam petens, delatus Hiericho, inter eundem nano illo Zacchaeo, ut se hospitio reciperet, accessit. cap. 12. p. 208. D.*

Ch. XXXVI. TATIAN'S *Harmonie*. 147

44. The author calls it (e) a *bloodie sweat*, and explains the *angel's comforting him*, saying, it was *an angelic voice from heaven*, which gave him *strength and courage*. This is an honest *Christian*, whoever he be: He is not ashamed of what he thinks to be the truth.

A. D.

220.



15. He represents the substance of our Lord's discourse in *John vi*. And then says: "Discourſing (f) of the word of eternal life, and ſometimes mentioning bread, and ſometimes fleſh and blood, many, out of a horroure of the thing not rightly underſtood, forſook *Chriſt*. But *Peter* on the other hand exhorted them [or, *the diſciples*] to perſevere, forasmuch as theſe were words of eternal life." It does not appear therefore, that he underſtood thoſe words of *Chriſt* in the ſenſe of tranſubſtantiation, nor yet as relating to the ordinance of the Lord's ſupper.

L 2

16. He

(e) Laborabat autem angore tanto Dominus, ut sudore ejus sanguinolento tellus etiam maderet; quum protinus e coelo vox angelica auditur, quae animum ac robur addidit. p. 210. B.

(f) Proinde quum de verbo vitae aeternae loquens jam panem nominaret, modo carnem et sanguinem, multi horrore rei perperam intellectae concepto, a Christo descivere. At Petrus contra, quod verba haec sint vitae aeternae, perdurandum suadebat. p. 206. B.

A. D.
220.

16. He represents the institution of the Lord's Supper, and the design of it, as a memorial, in this manner: "And (g) having taken bread, [or, a loaf] and then a cup of wine, and having said that they were his body and blood, he commanded them to eat and drink: for it was [or, they were] a memorial of his future suffering and death."

17. He places our Lord's discourses, as also his prayer for the disciples, which are in *John* xiii. xiv. xv. xvi. xvii. after the just mentioned institution, and (b) immediately before the *hymn* mentioned *Matth.* xxvi. 30. *Mark* xix. 26:

18. *Simon the Cyrenian's bearing the crosse*, or *bearing the crosse after Christ*, mentioned *Matth.* xxvii. 32. *Mark* xv. 21. *Luke* xxiii. 26. he understands not of taking off the crosse

(g) Et mox accepto pane; deinde vini calice, corpus esse suum ac sanguinem testatus, manducare illos et bibere iussit, quod ea sit futurae calamitatis suae mortisque memoria: p. 210. A.

(b) Fixis deinde in coelum oculis, Patrem orat, ut se clarum mundo reddat, discipulos, et eos quoque qui illorum verbo credituri sint, a malo fervet. . . Et e vestigio quum hymnum absolvisset cum discipulis Jesus, urbem egressus, &c. p. 210. C.

croffe from *Jesus*, and laying it upon *Simon* to carry it after him: (*i*) but of his *helping to bear it*, as he expreffes it; that is, I fup-
 pofe, bearing the hinder part of the croffe after *Jesus*. And this too is to be under-
 flood as being done, after that our Lord had bore it all himfelf fome way. Compare *John* xix. 17. which is plainly alfo our author's meaning. So that in a few words he has finely harmonifed all the four Evan-
 gelifts.

A. D.

220.



19. He thus represents the Penitent Thief's petition and our Lord's gracious answer: " And afterwards, when the (*k*)
 " thief prayed, that he would not difdain at
 " left to remember him in his heavenly
 " kingdom; he promifed, what he was not
 " asked, that he would take care he fhould
 " be that day in paradife."

So far of *Tatian's Diatessaron*, or Gospel of the four.

L 3

IV. Am-

(*i*) Itaque lata hac fententia, eductus inter duos latrones, crucem ipfe fibi gellare cogitur. Sed et Simonem quendam Cyrenenfem adigunt ad opem in ea re ferendum. p. 211. B.

(*k*) Latroni mox oranti, ut in regno coelelli non gravaretur fui vel meminiffe, paradifum eo die fe praelliturum, quem non fuerat rogatus pollicetur. p. 211. B.

A. D.

220.

Extracts
out of Am-
monius.

IV. *Ammonius's* Harmonie is very different. It is composed out of the four Gospels in the very words of the Evangelists.

1. Here (l) are both the genealogies: that is, after St. *Matthew's* genealogie from *Abraham*, the author adds that part of St. *Luke's* genealogie, which ascends from *Abraham* to *Adam* and God. This Harmonie (m) takes in the later part of *Mark* xvi. Here appears (n) our Lord's agonie, as described in *Luke* xxii. 43. 44. and the disputed (o) text of *John* v. 4. concerning the angel's coming down into the pool of *Bethesda*, or *Bethsaida*, as it is here called, and troubling the water: as also the historie (p) of the woman taken in adulterie, related *John* viii. 1. . . . 11. with our Lord's stooping down, and writing with his finger on the ground. This is one of *Mill's* arguments for (q) the genuinnesse of this paragraph; that it is found in *Ammonius's* Harmonie, who, he says,

(l) *Bibl. Patr. Tom. 3. p. 267. G. H. p. 268. A.*

(m) *P. 299. B. C.*

(n) *P. 299. A.*

(o) *P. 297. E.*

(p) *P. 285. E. F.*

(q) *Vid. Mill. ad Joh. cap. vii. v. 53.*

says, lived so early as the year 220. and therefore within a hundred and twenty years after St. *John's* death. On the other hand this is one reason, why (r) Mr. *Wetstein* thinks this *Harmonie* spurious: for he says, this storie was not in the copies used by *Ammonius* or *Eusebe*. For my own part, I am unwilling to argue hence, that this *Harmonie* is not genuine in the main; because it may have been interpolated, and very probably has been so in many places. And for the same reason I should not choose to argue from this *Latin Harmonie*, that the paragraph of the *woman taken in adulterie* was originally in St. *John's* Gospel. They who are desirous to see more of the dispute concerning this paragraph may do well to consult (s) *Mill*, and others.

A. D.
220.

2. In this *Harmonie* many of our Lord's discourses and actions are much out of place: as the historie of the miracle of turning (t) water into wine at *Cana* in *Galilee*, Our

L 4

Lord's

(r) *Prolegomena ad N. T. ed. accurat. cap. vi. p. 66. 67.*

(s) *Mill. ad Johan. cap. vii. v. 53. et Proleg. n. 251. sq. 892. Vid. et Bez. et Hammond. et Cleric. ad Job. cap. vii. v. 53. Grot. ad cap. viii. v. 1. Basnag. Ann. 32. num. L.*

(t) *P. 273. C.*

A. D. Lord's (u) conversation with the woman of
 220. *Samaria*, *Nicodemus* (w) coming to *Jesus* by
 night: and many other things, which may
 be easily perceived to be so by any man of
 judgement.

3. The author seems to have supposed, that the Lord's prayer was delivered but once. I infer this, because he inserts the occasion of the prayer mentioned *Luke xi. 1.* into *Matth. vi.* and joins it with our Lord's directions concerning *almsgiving, fasting and prayer*, recorded in the last mentioned place, after this manner: " *But when ye pray, use*
 " *not vain repetitions, as the Heathen do: for*
 " *they think, they shall be heard for their much*
 " *speaking. Be (x) not ye therefore like unto*
 " *them: For your Father knows what things*
 " *ye have need of, before ye ask him. Then*
 " *one of his disciples said unto him: Lord,*
 " *teach us to pray, as John also taught his*
 " *disciples. And he said unto them: When ye*
 " *pray, say: Our Father, . . .*"

Herein

(u) P. 279. A. B.

(w) P. 285. C. D.

(x) *Nolite ergo assimulari eis, scit enim Pater vester quid opus sit vobis, antequam petatis eum. Tunc dixit unus ex discipulis ejus ad eum: Domine, doce nos orare, sicut et Johannes docuit discipulos suos. Et ait illis: Cum oratis, dicite: Pater noster qui es in coelis, &c. p. 271. G.*

Herein I take him to have been partly in the right: The prayer, which *Christ* taught his disciples, was not delivered more than once. For I do not suppose, that our Lord ever spoke at one time all those discourses, the substance of which is recorded *Matth. v. vi. vii.* But St. *Matthew* thought fit to place near the beginning of his Gospel a summarie of our Lord's doctrine delivered by him at divers times, and in divers places. The particular occasions, times, and places of many things recorded in those three chapters of St. *Matthew* may be found in St. *Luke's* Gospel. A large part of our Lord's sermon on the mount, as it is called, recorded by St. *Matthew*, is the same with that in *Luke* vi. ver. 20. . . 49. The occasion of the Lord's prayer is given in *Luke* xi. 1. . . The time and occasion of our Lord's delivering those arguments against the love of riches, and against sollicitude, which are recorded in *Matth. vi. 19. . . 34.* are to be sought in *Luke* xii. 13. . . 34. where are the same precepts and arguments, and the occasion of them. The like may be said of some other matters in those three chapters of *Matthew*. And the finding so many parts
of

A. D. ^{220.} of the discourse, which we have in that Evangelist, recorded again in St. *Luke's* Gospel at several places, greatly confirms the supposition, that all that long discourse, called our Saviour's sermon on the mount, was not delivered at one and the same time. I may not stay to consider every little objection and difficulty attending this observation. It is sufficient for the present to have proposed it to the consideration of the judicious.

4. In this Harmonie is no Doxologie. It is likely, it was wanting in the author's copies both of St. *Matthew* and St. *Luke*. The prayer concludes here with that petition: *And lead us not into temptation, but deliver us from evil.*

5. The words of *John xi. 7. 8.* are thus put (y) in this Harmonie: "*Then after that, saith he to his disciples: Let us go into Judea again. His disciples say unto him: Rabbi, [or master] into Judea! The Jews of late sought to stone thee, and goest thou thither again?*"

(y) Deinde, post haec dicit discipulis suis: Eamus in Judaeam iterum. Dicunt ei discipuli: Rabbi, in Judaeam! nunc quaerebant te lapidare Judaei, et iterum vadis illuc? p. 288.G.



C H A P. XXXVII.

JULIUS AFRICANUS.

JULIUS AFRICANUS is placed by A. D. ^{220.} *Cave* at the year 220. who likewise supposes, that (a) he died in an advanced age about the year 232. But I know of no very good reason for thinking, that *Africanus* was then in an advanced age, or that he died so soon. *Tillemont* however (b) thinks it undoubted, that he was older than *Origen*: (who was born, as he says, in 185.) since in a letter to him he calls him (c) *his son*. *Eusebe* in his Ecclesiastical Historie (having in the preceding chapter spoken of *Origen*, particularly of his teaching at *Cesarea*, and some of his most celebrated scholars, who had come from distant parts to be instructed by him) writes of *Africanus* to this purpose: “ At (d) that time flourished *Africanus*, author of the work, entitled “ *Cesti*.

(a) Profecta jam aetate mortuus est circa 232. *Cav.*
H. Lit. P. i. p. 72.

(b) *Tillem. Mem. Ec. T. 3. P. 2. p. 32.*

(c) Χᾶρις κύριε μὴ ἔπιβίβῃ. *African. Ep. ad Orig. in.*

(d) *Euf. l. vi. cap. 31.*

A. D.

220.

“ *Cesti*. There is extant a letter of his to
 “ *Origen*, in which he suspects the historie
 “ of *Susanna* in the book of *Daniel* to be
 “ spurious and a forgerie, whom *Origen* an-
 “ swers at large. There (*e*) are come down
 “ to us also these other pieces of the same
 “ *Africanus* : A chronological work in five
 “ books accuratly writen, in which he
 “ speaks of his having taken a journey to
 “ *Alexandria*, excited by the fame of *Hera-*
 “ *clas* : whom we have before related to
 “ have excelled in the knowledge of philo-
 “ sophie, and other parts of *Greek* learning,
 “ and appointed Bishop of that church.
 “ There is also another epistle of *Africanus*
 “ to *Aristides*, concerning the supposed dif-
 “ ferences in the Genealogies of *Christ*, which
 “ are in *Matthew* and *Luke*, where he evi-
 “ dently demonstrates the harmonie of the
 “ Evangelists out of a historie he had re-
 “ ceived.” When *Africanus* took this jour-
 “ ney to *Alexandria*, *Heraclas* was only Presby-
 “ ter and Catechist. He was not Bishop of
 “ that city before the year 231.

There

(e) Τὸ δ' οὗτ' Ἀφρικανῶ καὶ ἄλλα τὸν ἀριθμὸν πέντε
 χρονολογιῶν ἦλθεν εἰς ἡμᾶς ἐπ' ἀκριβὲς περιποιημένα σπα-
 δάσματα. *Ibid.*

There is another short account of this great man in St. *Jerome's* Catalogue of Ecclesiastical Writers. “*Julius (f) Africanus,*”
 “whose five books of Chronologie are ex-
 “tant, in the time of the Emperour *M.*
 “*Aurelius Antoninus,* successor of *Macrinus,*
 “undertook (*g*) an ambassie for the resto-
 “ration of the city of *Emmaus,* which was
 “afterwards called *Nicopolis.* There (*b*) is an
 “epistle of his to *Origen* concerning the hi-
 “storie of *Susanna,* wherein he says, that
 “historie is not to be found in *Hebrew,* nor
 “is it agreeable to the *Hebrew* etymologie
 “which is there writen ἀπὸ τῆς χίους χίσσαι, καὶ
 “ἀπὸ τῆς πρίνυς πρίσσαι: in answer to whom *Ori-*
 “*gen* wrote a learned epistle. There is ano-
 “ther letter of his to *Aristides,* in which he
 “copiously treats of the difference, which
 “there seems to be in the Genealogie of
 “our Saviour in *Matthew* and *Luke.*”

This settles the time of *Africanus,* the Emperour whom St. *Jerome* means being *Heliogabalus,* whose reign began in 218, and ended

(*f*) *De Vir. Ill. cap. 63.*

(*g*) Legationem pro instauratione urbis Emmaus suscepit, quae postea Nicopolis appellata est. *Ibid.*

(*b*) Hujus est epistola ad Originem super quaestione Susannae: eo quod dicat in Hebraeo hanc fabulam non haberi, nec convenire cum Hebraica etymologia ἀπὸ &c. *Ibid.*

A. D.
220.

ended at 222. The ambassie for that city shews the countrey where he chiefly resided, and affords an argument, that he was a man of repute in the world. But whether he was a native of *Palestine*, or of *Africa*, is not certain. *Suidas* says: “ *Africanus* (i) “ called *Sextus*, a philosopher of *Libya* [or “ *Africa*] wrote the *Cesti* in 24 books.” He also gives an account of the design of that work: and says, that *Origen* answered the same author’s objections against the historie of *Susanna*. But it may be questioned, whether the author of the *Cesti* was not a different person from our *Julius Africanus*. However, since the more ancient writers have not particularly informed us, that he was of *Africa*, I think it best, not to relye too much on *Suidas*.

In *Eusebe’s* Chronicle (I mean *Jerome’s* *Latin* version of that work) at the fourth year of the forementioned Emperour, of *Christ* 221. the same matter is thus expressed: “ In (k) *Palestine* the city *Nicopolis*,
“ which

(i) *Suid. in V. App. xav. 5.*

(k) In *Palaeftina* *Nicopolis*, quae prius *Emmaus* vocabatur, urbs condita est, legationis indultriam pro ea suscipiente *Africano* scriptore temporum. *Euf. Chr. p. 173.*

“ which before was called *Emmaus*, was
 “ founded, *Julius Africanus*, author of the
 “ Chronologie, undertaking an ambassie for
 “ that purpose.” This *Emmaus* has been
 generally supposed by learned men to be
 the same with that mentioned by *St. Luke*,
 ch. xxiv. 13. But *Reland* (l) argues, that
Emmaus, afterwards called *Nicopolis*, was a-
 nother place, situated at a greater distance
 from *Jerusalem*.

Eusebe mentions four pieces of *Africanus* ;
 the *Cesti*, the *Chronologie*, and two letters ;
 one to *Origen*, the other to *Aristides*. *St.*
Jerome has omitted the first of these. *Pho-*
tius mentions them all four. He calls the
 Chronological work a *Historie*, and gives a
 great commendation of it, when he says,
 “ That (m) though *Africanus* is concise, he
 “ omits nothing that is necessarise to be rela-
 “ ted.” *Photius* adds, “ That he begins at
 “ the *Mosaic* creation, and from thence
 “ reaches down to the nativity of *Christ*.
 “ He likewise succinctly relates things from
 “ *Christ* to the *Roman Emperour Macrinus*.”
 So *Photius*. Nevertheless it has been ob-
 served

(l) *Vid. Adu. Reland. Plaest. Illustrat. lib. 2. cap. 26.*
 p. 426. 427.

(m) *Cod. 34.*

A. D.

220.

served by several (*n*) learned men from a fragment of *Africanus* himself, that this work was brought down by him to the year of *Christ*, 221. the third, or fourth year of *Heliogabalus*, successor of *Macrinus*.

From the passages already transcribed we are in a good measure able to form a judgement concerning the genuineness of any other books, which may be ascribed to *Africanus*. And whether the *Cesti* were written by him, is disputed. *Valesius* (*nn*), *Josèph* (*o*) *Scaliger* and (*p*) *Du Pin*, think the author of that work to have been a different person. They suppose, there were two of this name: our *Julius* of *Palestine*, author of the *Chronologie*, and a *Christian*: the other an *African*, called *Sextus*, author of the *Cesti*, and a *Gentil Philosopher*. *Tillemont* says (*q*), that if this work was composed by *Africanus*, and the accounts left us of it be right, it was writ by him whilst he was a *Heathen*, and before his conversion to *Christianity*. *Cave* speaks

(*n*) *Vid. Scaligeri Animadv. in Euf. Chron. p. 232. Pagi Crit. in Bar. 220. § 2. Tillemont. Jule. African. Note 2.*

(*nn*) *Vales. Annot. in Euf. l. vi. cap. 31.*

(*o*) *Scal. Animadv. in Euf. Chr. p. 232.*

(*p*) *Pin. Nouv. Bib. Julius Africanus.*

(*q*) *Till. Mem. Ec. Jule African. init.*

speaks in the same manner in the first part of his *Historia Literaria*. But he mentions it only as a conjecture. And I think it is mere conjecture. *Africanus* was a *Christian*. This we know. But we have no ground to say, he was originally a *Heathen*, no ancient author having said any such thing. And *Cave* in the second part of that work (*r*) delivers it as his judgement, that this piece was not writ by *Africanus*. From the same learned writer I learn, that the *Cesti* were published, though not very correctly, at *Paris* in 1693. But I have not been so happy as to see them. I think it observable, that *Jerome* does not mention this among the other works of *Africanus*. And for that reason, and because the forecited words of *Eusebe's* Ecclesiastical Historie, mentioning the *Cesti* among the works of *Africanus*, are wanting in *Ruffin's* version, *Valesius* (*t*) thinks they are an interpolation, and that they ought to be blotted out. However (*u*)

M Joh.

(*r*) Interim *Africani* nostri opus esse non videtur; etsi aliter visum veteribus, et recentiorum plurimis. *Cav. H. L. P. 2: p. 50.*

(*t*) *Vales. ibid. p. 127.*

(*u*) *De Hist. Gr. l. 2. cap. 2.*

A. D. 220. *Job. Ger. Vossius*, and *J. Rodolph (w) Wetstein*, are of opinion, that this piece is rightly ascribed to *Africanus*: to whom I would refer those who are desirous to know more of this matter. For I do not think fit to swell this article with a particular account of their arguments upon a point, which is of no great importance.

There is plainly no regard due to *Tritheimius*, who (x) reckons among the works of *Africanus* such as these; *Of the Trinity*, *Of circumcision*, and others; which are books ascribed by (y) *Jerome*, and by (z) *Tritheimius* himself in another place, to *Novatus*. It may deserve a little more consideration, whether he wrote any Commentaries upon the New Testament. It has been observed by (a) *Cave*, and (b) *Fabricius*, that *Ebedjesit*, who flourished (c) at the end of the thirteenth, and died in the beginning of the following centurie, in the year 1318. affirms, there

(w) *Weiss. not. in Ep. Afr. ad Orig. Col. 151. . . . 154. Basl. 1674.*

(x) *Tritheim. de Script. Ecc. cap. 38.*

(y) *De Vir. Ill. cap. 70.*

(z) *Tritheim. ibid. cap. 44.*

(a) *Vid. Cav. H. L. P. i. p. 74.*

(b) *Fab. Bib. Gr. T. v. p. 270.*

(c) *Vid. Asseman. Bibl. Orient. T. i. p. 539.*

there were then extant (*d*) *Commentaries of Africanus Bishop of Emmaus upon the New Testament, and his Chronicle.* One *Julius* likewise is alleged (*e*) in the *Greek Chains*, and sometimes called *Bishop*. *Dr. Asseman* says, that *Moses Bar-Cepha*, who flourished in the later end of the ninth centurie, quotes the *Commentarie of one Julius (f)* upon *St. John's Gospel*, which has been observed likewise by (*g*) *Fabricius*. And *Dionysius Bar-Salibi*, *Bishop of Amida in Mesopotamia*, at the end of the twelfth centurie, in his *Commentaries upon the Gospels*, quotes *Africanus Bishop (b)* of *Emmaus*. But after all, I apprehend here is no sufficient ground to believe, that our *Julius Africanus* wrote upon the *New Testament*. It is much better to rest satisfied with the accounts left us by *Eusebe*, and

M 2

Jerome,

(*d*) *Beatus Africanus Episcopus Emmaus habet Commentaria in Novum Testamentum, et Chronicon. Ebedjesu Catalog. libr. Syror. ap. Assem. Bib. Or. T. 3. p. 14.*

(*e*) *Et Julius quidam subinde in Catenis allegatur, et in Catena Corderiana in Johannem vocatur Julius Episcopus, Fabr. ibid.*

(*f*) *Assem. ib. T. 2. p. 129.*

(*g*) *Fabric. ib.*

(*b*) *Auctores hi ab ipso citantur . . . Africanus Episcopus Emmaus Comment. in Evangel. fol. 33. 37. Asseman. ib. T. 2. cap. 32. p. 158. a.*

A. D. 220. *Jerome*, and *Photius*, who take no notice of such a work.

Africanus is reckoned by *Jerome* in his letter to *Magnus* among other eminent ancient (*i*) *Christian* writers. His *Chronologie* is the work, which *Jerome* particularly mentions: which is an argument, that this was our author's principal performance. And *Socrates* has joined him with *Clement* and *Origen*, calling them (*k*) *men skilful in every part of knowledge*. *Tillemont* (*l*) says, it appears that *Africanus* understood *Hebrew*. He concludes this from an observation (*m*) in *Africanus's* letter concerning the historie of *Susanna*. Possibly this would be more apparent, if his *Chronologie* were still extant.

That work is all lost, except some fragments. But it is supposed, that *Eusebe* inserted a large part of it into his own *Chronicle*: though it is not now easie to say, what belongs

(*i*) Extant et Julii Africani libri, qui temporum scripsit historias. *Hier. Ep.* 83.

(*k*) Κλήμεντα, καὶ Ἀφρικανόν, καὶ Ὀριγένην, αἰδρὰς πάσης σοφίας ἐπισήμονας. *Socrat. Hist.* l. 2. cap. 35. p. 130 B.

(*l*) *Till. Jule Africain.* p. 31.

(*m*) Ἐν μὲν ἔν ἑλληνικαῖς φωναῖς τὰ τοῦ αὐτοῦ ὁμοφωνεῖν συμβαίνει . . . ἐν δὲ τῇ ἑβραϊκῇ τῶ παντὶ διεσκηεν. *Afric. Ep.* ad *Orig.* § 1.

longs to *Africanus*. And other historians have made good use of it. There is a large fragment of his letter to *Aristides* in *Eusebe's* Ecclesiastical History, and his letter to *Origen* is still extant entire.

A. D.

220.

I shall now put down what I have observed to our purpose in the remains of this great man.

I. *Eusebe* in his Evangelical Preparation (n) has a long passage out of the third book of the Chronologie of *Africanus*. But I have no occasion to transcribe any thing out of it at present.

His Testimonie to the N. T.

II. In *Eusebe's* Evangelical Demonstration (o) is another passage taken out of the fifth book of the same work. This passage is quoted likewise by St. *Jerome* in his Commentaries upon the book of *Daniel*: where *Africanus* speaking of the 70 weeks, after which *Christ* was to appear, uses this expression; That *Visions* (p) and prophecies were un-

M 3

til

(n) *Pr. Ev. lib. x. p. 487. . . 493.*

(o) *D. Ev. l. 8. p. 389. . . 391.*

(p) Ὁράσεις τε καὶ προφητεῖαι μέχρις Ἰωάννου. ap. *Euseb. Dem. Ev. ib. p. 389. C.*

A. D. ^{220.} *til John*, as the words are in *Eusebe's Greek*:
 the Lawe (q) and the Prophets were until
John, as in *Jerome's Latin*: which are our
 Lord's words *Luke xvi. 16. Compare Matth.*
xi. 13. Here it appears, that *Africanus* placed
 the death of *Christ* in the (r) 16th year of the
 reign of *Tiberius*, as the passage is in *Eusebe*:
 in the (s) 15th year of the same reign, as it
 is in *Jerome*.

III. In *George Syncellus* is a fragment of
Africanus, said to be taken out of the fifth
 book of his *Chronologie*: where speaking of
 our Lord's (t) passion and resurrection, he
 says, "That all his works of healing both
 " of the bodies and souls of men and the
 " mysteries

(q) Et impleta est visio, et prophetia, quia lex et prophetae
 usque ad Baptistam Johannem. *Hieron. Com. in Dan. cap. ix.*
Col. 1110. Benedict.

(r) Κακῆθεν ἐπὶ τὸ Τιβερίῳ Καίσαρος ἑκκαίδέκατον ἔτος, εἰς
 ἔτη ἐξήκοντα. *ap. Euf. ib. p. 590. B.*

(s) Atque exinde usque ad annum quintum decimum [ἑκκαί-
 δέκατον] Tiberii Caesaris, quando passus est Christus numeran-
 tur anni sexaginta. *ap. Hieron. ibid*

(t) Ἀφρικανὸς περὶ τῶν κατὰ τὸ σωτήριον πάθος καὶ τὴν ζαο-
 ποιὸν ἀνάστασιν, ἐκ τῆ ἀέμπτου λόγου. Τὸ δὲ καθ' ἕκαστον
 τῶν πράξεων αὐτοῦ καὶ θεραπειῶν σωματικῶν καὶ ψυχῶν, καὶ τῶν
 τῆς γενέσεως ἀποκρίσεων, ἀναστάσεως τε τῆς ἐκ τῶν νεκρῶν, ἀναρ-
 κιστάς τε πρὸ ἡμῶν μαθηταῖς τε καὶ ἀποστόλοις αὐτοῦ δεδήλαται.
 Καθ' ὅν τὸ κόσμος σάτος ἐπεγένετο οὐβερῶτατον· σισμῶ δὲ αἰ-
 σέτρον διερέθη γυνίσι, καὶ τὸ πᾶσα Ἰουδαία καὶ τῆς λοιπῆς γῆς
 κατέρρηθη. *Ap. Geo. Syncell. Chronog. p. 322. Paris. 1652. et*
Σύριε γρηὺς λόγος πρῶτος. p. 77. Ed. Scalig. Amst. 1658.

“ mysteries of his birth and resurrection A. D.
 “ from the dead were sufficiently made 220.
 “ known to his Apostles and disciples before
 “ us. There was a dreadful darknesse over
 “ the whole world, and the rocks were rent
 “ by an earthquake, and many buildings
 “ were overturned in *Judea*, and other parts
 “ of the earth.” Then he makes remarks
 upon what *Tballus* had writ concerning an
 eclipse or darknesse about the same time.
 There can be no question, but *Africanus*
 here refers to our Gospels, particularly to
Matth. xxvii. 51. 52. Luke xxiii. 44. 45. I
 wish, we had what preceded these words;
 and that we had what follows them more
 exactly, than we seem to have at present.

IV. I proceed to the letter to *Aristides*, con- *Matth. i.*
cerning the disagreement supposed to be between *Luke iii.*
the Gospels in the genealogie of Christ. It is
 thus introduced by *Eusebe*: “ But (*u*) foras-
 “ much as *Matthew* and *Luke* have different-
 “ ly delivered to us in their Gospels the ge-
 “ nealogie of *Christ*, so that great numbers
 “ of the faithful through ignorance of the
 “ truth have been mightily concerned to

M 4

“ contrive

(*u*) *Euf. H. E. l. i. cap. 7. in.*

A. D.

220.

“ contrive solutions of that difficulty ; let us
 “ take the account, which *Africanus* gives in
 “ his epistle to *Aristides* concerning the harmo-
 “ nie of the genealogies in the Gospel : where
 “ (α) rejecting the opinions of others, as forced,
 “ and even false, he delivers the account he
 “ had received in these words: *For whereas*
 “ *the descents of families in Israel are reckoned*
 “ *either according to nature, or according to*
 “ *law : according to the order of nature, when*
 “ *it is by the succession of a natural seed : accord-*
 “ *ing to law, when another begetteth a son to suc-*
 “ *ceed in the name of a brother deceased without*
 “ *issue : . . . And whereas, accordingly, of them*
 “ *who are reckoned in this genealogie, [of Christ]*
 “ *some succeeded in a proper and natural order,*
 “ *as sons to their fathers : but some, begotten by*
 “ *one, received the name of another ; therefore*
 “ *mention is made of both : of those who were*
 “ *truly fathers, and of those that were legal on-*
 “ *ly, and as fathers. Thus neither of the Gos-*
 “ *pels is false, one containing the line of nature,*
 “ *the other of lawe. For the families both of*
 “ *Solomon and Natban were mixed together,*
 “ *partly by second marriages, partly by raising*
 “ up

(α) Τὰς μὲν δὲ τῶν λοιπῶν δόξας ὡς ἂν βίαιαι καὶ διεφυσ-
 μέναι ἀπερὶ λέξας. ἢν δ' αὐτὰς περιελάμβανεν Ἰσραήλ, τούτοις ἀλλοίαι
 ἐπ' ἕμενος τοῖς ῥήμασιν. *ibid.* p. 20. D.

“ up seed to those who died without issue. So
 “ that the same persons had divers fathers,
 “ whereof some were reputed fathers, others
 “ really so. Thus both the accounts are true, and
 “ exactly meet and agree in Joseph. That what
 “ has been said, may be made plain, I will ob-
 “ serve the order of the descents. Reckoning the
 “ descent from David by Solomon, [according
 “ to Matthew] Matthan is found to be the third
 “ from the end, who begat Jacob the father of
 “ Joseph. Reckoning from Nathan the son of
 “ David, according to Luke, in like manner
 “ the third from the end is Melchi, whose son was
 “ Eli the father of Joseph. Joseph therefore
 “ being the person we are concerned about, it
 “ must be shewn, how each of these can be call-
 “ ed his father; both Jacob, who descended
 “ from Solomon, and Eli who comes from Na-
 “ than. And in the first place it must be
 “ shewn, how these two, Jacob and Eli were
 “ brothers: and then how their fathers, Mat-
 “ than and Melchi, can be grand-fathers of
 “ Joseph. This will be cleared up thus. Mat-
 “ than and Melchi having married successive-
 “ ly one and the same woman, begat children,
 “ which were brothers by the same mother.
 “ . . . The first therefore, Matthan, descended
 “ from

A. D.

220.

- A. D. 220. *“ from Solomon, begat Jacob of Esbba: for that was the woman’s name. After the death of Matthan, Melchi, who descended from Nathan, taking the widow to be his wife, had by her Eli. Thus we have found Jacob and Eli, though of different families, brothers by the same mother. One of whom, Jacob, his brother Eli having died without issue, took his wife, and begat of her the third, Joseph, according to nature and reason his own son: wherefore also it is written: And Jacob begat Joseph: But according to lawe he was the son of Eli. For Jacob being his brother raised up seed unto him. For which reason (x) neither is that genealogie destitute of authority, which the Evangelist Matthew rehearsets thus: And Jacob begat Joseph. On the other hand Luke: being as was supposed (for he adds this withal) the son of Joseph, which was the son of Eli, which was the son of Melchi. He could not more (y) plainly and properly*
- Matth. i. 26. *“*
- Matth. i. 16. Luke iii. 23. 24. *“*

(x) Διόπερ ἐκ ἀκυροβήσεσθαι καὶ ἢ κατ’ αὐτὸν γενεολογία, ἣν Ματθαῖος μὲν ὁ εὐαγγελιστὴς ἐξαριθμῶμενος, Ἰακώβ δὲ φησὶν ἐγέννησε τὸν Ἰωσήφ. *Ibid.* p. 22. B.

(y) Τὴν γὰρ κατὰ νόμον γένεσιν ἐπισημότερον ἐκ ἧν ἐξαιπέιν. Καὶ τὸ ἐγέννησεν ἐπὶ τοιαύτῃ παιδοποιίᾳ ἀχρι τέλους ἐσιώπησε, τὴν ἀνάφορον ποιησάμενος ἕως τῆ Ἀδὰμ καὶ τῆ Θεῶκατ’ ἀνάλυσιν. *Ibid.* p. 22. B.

“ properly express that kind of descent which A. D.
 “ is according to lawe. And so exact is he, 220.
 “ that reciting the genealogie of this sort, he
 “ entirely omits the word begetting to the very
 “ last, though he carries up the line step by step
 “ to Adam, who was the son of God.”

We are farther assured by *Africanus*, that
 this (z) account was given by some who
 were kinsmen of our Lord according to the
 flesh. However, he says, (a) “ though it were
 “ unsupported by any such testimonie, yet this
 “ account of the matter ought to be reckoned
 “ the best and the truest. But, be it so or not,
 “ the Gospel is certainly true.”

Once more (b) *Eusebe* says: “ And at the
 “ end of the same epistle he [*Africanus*]
 “ adds: Matthan, who descended from So-
 “ lomon, begat Jacob. Matthan being dead,
 “ Melchi, who descended from Nathan, begat
 “ of the same woman Eli. Eli therefore and
 “ Jacob were brothers by the same mother.
 “ Eli dying without issue, Jacob raised up
 “ seed

(z) Τὸ γὰρ σωτήριον οὐ κατὰ σάρκα συγγενεῖς, ἔτι ἐν φωνητικῶν-
 τες, ἔτι ἀπλῶς ἐκ διδασκαλίας, πάντως ἀληθεύουσιν, παρέδωκαν
 καὶ ταῦτα. p. 22. C. Ὡν ἐτύγχανον οἱ προσρημένοι δεσπόσου-
 νοι καλλόμενοι p. 23. B.

(a) Καὶ ἡμῖν αὕτη μελέτω, εἰ καὶ μὴ ἐμμελέτωρ ἐστὶ τῷ μὴ
 κρείττονα ἢ ἀληθεστέρα ἔχειν ἐπιτεῖν. Τὸ μὲν οὖν εὐαγγελίου
 πάντως ἀληθεύει. p. 23. C.

(b) P. 23. D.

A. D. ^{220.} “seed to him; having begotten Joseph, according to nature indeed to himself, but according to lawe to Eli. So Joseph was the son of both. Thus far *Africanus*.”

It ought to be observed, that whereas we read in our copies of St. *Luke* iii. v. 24. which was the son of Matthat, which was the son of Levi, which was the son of Melchi: *Africanus* omits the two former descents, and reads only the last. I hope this whole passage is now intelligible.

And that we have here the true reading of *Africanus*, is confirmed by a passage of *Bar-salibi* transcribed (c) by Dr. *Affeman*.

St. *Augustin* in his (d) *Retractations* entirely approves of this method of reconciling the genealogies in St. *Matthew* and St. *Luke*. And Dr. *Wall* (e) says: “The best hypothesis that has been given for reconciling the two catalogues is the old one of *Africanus*.”

(c) Quos Lucas refert Christi progenitores, eos ex *Africano*, *Eusebio*, *Nazianzeno*, *Sarugensi*, *Graecisque* et *Syriacis* codicibus sic enumerat [*Dionys. Bar-salibi*] fol. 37. *Africanus* et *Eusebius* tertium numerant *Melchi*, sicut etiam *Mathan* tertio loco collocant ante *Joseph* hoc modo. *Joseph* filius *Heli*, filii *Melchi*. In codicibus vero *Syriacis*, qui apud nos exstant *sancti Lucae*, quinto loco numeratur: *Joseph* filius *Heli*, filii *Matath*, filii *Levi*, filii *Melchi*. *Affeman. Bib. Or. Tom. 2. cap. 32. p. 161. 162.*

(d) *Retract. l. 2. cap. vii.*

(e) *Brief Critical Notes upon the N. T. p. 65.*

“*canus.*” I persuade myself therefore, that it will not be disapproved by any, that I have set it so much at large before my readers. I would add, that Mr. *Richardson* (*f*) has a Dissertation upon this subject, which well deserves to be read by the curious.

But, whatever becomes of this method of reconciling the two Evangelists, here is a very valuable testimonie to their Gospels, and in particular a cogent argument for the genuinnesse of the beginning of St. *Matthew's*. It does not plainly appear, that any, whom *Africanus* disputed with, rejected it: though some may be ready to suspect this from those words: *For which reason neither is that genealogie destitute of authority, which the Evangelist Matthew rehearsets*: Which words possibly may be thought to imply, that St. *Matthew's* genealogie was not altogether unquestioned, or reputed of equal authority with St. *Luke's*. But I do not take that to be the design of those words, *Africanus* afterwards expressing himself in a like manner (*g*) also of St. *Luke's* genealogie. His intention therefore is only to assert the truth
and

(*f*) *Joan. Richardson. Praelect. Ecclesiast. i. de Christi Genealogia.*

(*g*) Ὅνδ' ἔμην ἀναπόδεικτον ἢ ἐξεδιασμένον ἐς τὸ π. 22. C.

A. D. 220. and propriety of both. But, if there were any, whom *Africanus* argued against, who took this method of solving, or evading the difficulty; it must be one of those opinions, which, as *Eusebe* says, *Africanus rejected as false*: since it is evident, that he maintains the truth, authority and usefulness of both the genealogies.

Considering then the learning, and the age of *Africanus*, and the country in which he resided, and the historie he had received from some of the kinsmen of *Jesus* according to the flesh, and that he made a particular enquire into this matter, and appears to have been fully satisfied about it; it must be reckoned, that we have here all the evidence for the genuinenesse of this part of *St. Matthew's Gospel*, that can be well desired.

V. The letter to *Origen* concerning the Historie of *Susanna* is generally supposed to have been written about the (b) year 228. though there are some learned men who
are

(b) *Vid. Fabric. Bib. Gr. T. v. p. 236. Tillemont Mem. Ecc. T. 3. P. 2. p. 38. Jule Africain. & T. 3. P. 3. p. 263.*

are rather inclined to (*i*) the year 240. twelve years after. The occasion of it was this: *Origen* in a conference with one *Bassus*, where *Africanus* was present, made use of that historie. *Africanus*, thinking it spurious and forged, took an opportunity some while after to write to *Origen* upon that point. It is a fine letter, learned and critical: and, though short, does a great deal of honour to it's author.

As the question in dispute relates only to a part of a book of the Old Testament, and the letter is very short, here are no quotations of the New Testament. However, *Africanus* here observes, "that (*k*) all the " books of the Old Testament were writ in " *Hebrew*, and from thence were translated " into *Greek*:" which shews, that there was a collection of books, called the New Testament: for which he had the like respect with that paid to the books of the Old Testament writ in *Hebrew*.

VI. But it will be worth the while to observe what books *Origen* quotes to *Africanus* in

(*i*) *Vid. Huet. Origenian. L. 3. cap. iv. § 1. et Admon. in African. Ep. Ed. Bened. T. i. p. 8.*

(*k*) Ἐξ Ἑβραίων δὲ τοῖς Ἑλλήσι μετεβλήθη πανθ' ὅσα τῆς Παλαιᾶς Διαθήκης φέρεται. *African. Ep. ad Orig. § 1.*

A. D. in his answer, which is long. Here then are
 220. several quotations of the Gospels of (l) St.
Gospels *Matthew* and St. *Luke*. The *Acts* of the
 and *Acts*. Apostles (m) are expressly quoted. Here are
 words of the epistle to (n) the *Romans* and
 first to the *Corinthians*: and (o) St. *Paul's*
first epistle to the Thessalonians is expressly
Hebrews. quoted at length. The epistle to the *He-*
brews is cited in this manner. “ *Origen*
 “ says, that the storie of *Susanna* being dis-
 “ honorable to the *Jewish* Elders, it was
 “ suppressed by their great men. And that
 “ there were many things kept as much as
 “ might be from the knowledge of the
 “ people, some of which nevertheless were
 “ preserved in some apocryphal books. Of
 “ this, says he, I shall give an instance in
 “ some things related of *Isaiab*, and men-
 “ tioned in the epistle to the *Hebrews*,
 “ though not written in any of their open
 “ books. For the writer of the epistle
 “ to the *Hebrews* discoursing of the Pro-
 “ phets

(l) Vid. Orig. Ep. ad Af. § 7. p. 18. D. E. Tom. i. Bened. § 9. p. 20. B. C. D.

(m) Καὶ ἐν πράξεσι δὲ τῶν ἀποστόλων ὁ Στέφανος μαρτυρᾷ ἐπὶ πολλοῖς καὶ ταῦτα λέγει. κ. λ. ib. § 9. p. 22. A.

(n) Ib. § 4. p. 16. C.

(o) Καὶ ὁ Παῦλος ἐν τῇ προτέρᾳ τῆς πρὸς Θεσσαλονικεῖς ἐπι-
 στολῆς ταῦτα περὶ Ἰουδαίων μαρτυρᾷ φησιν. ib. § 9. p. 22. B. C.

“ phets and their sufferings, says: *They were* A. D.
220.
 “ *stoned, they were sawn asunder, they were* } Heb xi.
37.
 “ *slain by the sword.* To what person, I
 “ pray, does that relate, *they were sawn*
 “ *asunder?* according to an ancient custom
 “ not only of the *Jews*, but also of the
 “ *Greeks*, expressed indeed in the plural
 “ number, but meant of one. It is certain,
 “ that traditions say, *Isaiab* the Prophet was
 “ sawn asunder: and it is mentioned in an
 “ apocryphal [or *secret*] book, which per-
 “ haps some of the *Jews* have designedly
 “ corrupted, inserting in that piece some
 “ unbecoming things, that the whole might
 “ be discredited. But possibly some (*p*)
 “ one pressed with this argument will take
 “ refuge in the opinion of those, who reject
 “ this epistle as not written by *Paul*. In an-
 “ swer to such an one we design, [or, *had*
 “ *need*] to write a distinct discourse to shew
 “ that epistle to be *Paul's*.”

Hence it appears, that there were some in the Eastern part of the world, as well as in the West, who rejected the epistle to the

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Hebrews.

(*p*) Αλλ' ἐνίοσ τινα θλιβόμενον ἀπὸ τῆς εἰς ταῦτα ἀποδείξεως, συγχρήσασθαι τῷ βολήματι τῶν ἀθελήτων τὴν ἐπιστολὴν, εἰς ἃ Πάυλω γεγραμμένην. Πρὸς οὐ ἄλλων λόγων κατ' ἰδίαν χρῆζομεν εἰς ἀπόδειξιν εἶναι Πάυλου τὴν ἐπιστολὴν. *ibid.* § 9. p. 19. 20.

A. D. *Hebrews*. And it may be suspected at least, ^{220.} that *Origen* did not know that *Africanus* received it as the Apostle *Paul's*.

*Sum of
this Testi-
monie.*

VII. However, we have seen in *Africanus* an uncommon attestation to the two Gospels of St. *Matthew* and St. *Luke*, and especially to their genealogies. Several books of the New Testament are alleged and quoted to him by *Origen*, as of authority. He plainly had a volume, or collection of books, with the title and denomination of the *New Testament*, of equal authority with the *Jewish* sacred and canonical scriptures writ originally in *Hebrew*. There is therefore no ground to doubt, but sufficient reason to believe, that this great and learned man received as scripture the books generally received by *Christians* in his time, and particularly by *Origen*, with whom he was well acquainted. Whether he received the epistle to the *Hebrews* as the Apostle *Paul's*, we cannot certainly say: nor have we any good ground to suppose he rejected it. The same may be said with regard to the other books of the New Testament, which were doubted of by some at that time: We do not know his opi-
nion

nion concerning them. In these, and some other matters, we should have had fuller satisfaction, if more of his learned and elaborate performances had come down to us.

A. D.

220.

As it is, we may glory in *Africanus* as a *Christian*. For it cannot but be a pleasure to observe, that in those early days there were some within the enclosure of the church of *Christ*, whose shining abilities rendered them the ornament of the age in which they lived : when they appear also to have been men of unspotted characters, and give evident proofs of honesty and integrity.





C H A P. XXXVIII.

O R I G E N.

- I. *His Historie and Character.*
- II. III. *Select Passages of Origen.*
- IV. V. VI. *Three Catalogues of the Books of the N. T.*
- VII. *Of the four Gospels.*
- VIII. *Acts of the Apostles.*
- IX. *St. Paul's Epistles.*
- X. *The Epistle to the Hebrews.*
- XI. *The Epistle of St. James.*
- XII. *First and Second of St. Peter.*
- XIII. *St. John's three Epistles.*
- XIV. *St. Jude's Epistle.*
- XV. *The Revelation.*
- XVI. *Whether Origen says, that from the Beginning Christians were divided about the Books of Scripture?*
- XVII. *A Passage containing a general Enumeration of the Books of the N. Testament.*
- XVIII. *General Titles and Divisions of the Books of Scripture.*
- XIX. *Respect for them.*
- XX. *Reading them recommended.*
- XXI. *Publicly read.*
- XXII. *The Enquiry, whether Origen received as Scripture any books not in the present Canon, proposed.*
- XXIII. *Of Ecclesiastical Writings cited by Origen: St. Barnabas's Epistle; St. Clement's; The Recognitions; the Shepherd of Hermas; St. Ignatius.*

natus. XXIV. *Spurious and Apocryphal Writings: Apocryphal Gospels in general; the Gospel according to the Hebrews; the Gospel according to Peter; the Doctrine and Preaching of Peter; Acts of Paul; an Anonymous Book.* XXV. *Jewish Apocryphal Books: Tobit, Judith, Ecclesiasticus, Susanna, Maccabees; The Books of Enoch, the xii Patriarchs, the Ascension of Moses, Anonymous Pieces, Apocryphal Writings said to be referred to in the N. T.* XXVI. *Remarks upon the foregoing Citations.* XXVII. *Select Various Readings.* XXVIII. *Explications of Texts.* XXIX. *General Observations upon the Scriptures of the New Testament.* XXX. *Whether Origen thought, that St. Matthew wrote in Hebrew.* XXXI. *Sum of his Testimonie.*

I. **O**RIGEN was born in Egypt in the year A. D. of our Lord (a) 184, or (b) 185; that ^{230.} is, the fifth, or the sixth of the Emperour Commodus, and died in the sixty-ninth (c), or seventieth (d) year of his age, in the year
 N 3 of

(a) *Pagi Crit. in Baron. 202. n. vi.*

(b) *Bashag. Ann. 203. n. xii. Tillemont. Origene. Art. ii.*

(c) *Vixit usque ad Gallum et Volusianum. id est, usque ad LXIX. aetatis suae annum, et mortuus est Tyri, in qua urbe et sepultus est. Hieron. de V. I. cap. 54. vid. et Phot. cod. 118. col. 297.*

(d) *Ὁριγένης ἐν τέτρω [γάλλω] ἐνὸς δέοντα τῆς ζωῆς ἰσθμοῦ· κοῖτα ἀποπλήσας ἔτη τελευτῆ. Euf. H. E. l. 7. cap. i.*

A. D.
230.

of *Christ* (e) 253. *Porphyrie* (f) affirms, that *Origen* was born of Gentil parents, and educated in the Gentil religion: but that afterwards, when he was grown up, he embraced the *Christian* religion. This is flatly contradicted by (g) *Eusebe*, who was a great admirer of *Origen*, and wrote his historie at large, which (b) he collected partly from *Origen's* own epistles, and partly from the relations of his scholars, who lived to his time. And I suppose, that none have observed in *Origen's* remaining works any evidences of his having been a *Heathen*: which certainly would have appeared, if *Porphyrie* had spoken truth in this matter.

Eusebe informs us, that *Leonides*, *Origen's* father, took great care of his education: and that in his childhood he raised the greatest expectations from his quick improvement in several parts of knowledge, especially of the holy scriptures: so that (i) he often gave his father some trouble by his enquiries into the
 profounder

(e) *Pagi* 253. n. 23. *Basii*. 203. n. xii. *Tillem. Mem. Origene Art.* 25.

(f) Ωριγένης δὲ ἔλλησιν ἐν ἔλλησι παιδευθεὶς λόγοις, πρὸς τὸ βάρβαρον ἐξώκειλε τόλμημα. ap. *Euf. vi. c. 19. p. 220. B.*

(g) Ψευσαμένῳ δὲ σαφῶς. *Euf. ib. p. 220. D.*

(b) *L. vi. c. 2. p. 201. C.*

(i) *Vid. Euf. ib. c. 2. p. 202. C. D. 203. A.*

profounder meaning of them. His father seemingly reproved him before his face, bidding him to content himself with the plain obvious sense of the words, and not to aspire to things above his age. But at the same time he was exceedingly pleased. And it is reported, that *Leonides* has stood by his son as he slept, and uncovering his breast kissed it with reverence, as honored with the indwelling of the divine spirit, accounting himself extremely happy in a child of such attainments.

We have no very particular information, who were *Origen's* masters. It is undoubted however, that *Clement* † then Catechist at *Alexandria* was one. He likewise heard for some time, occasionally at least, the celebrated philosopher *Ammonius Saccas*, as *Porphyrus* || relates expressly, and owns that *Origen* made good proficiencie in the knowledge of philosophic under that master. *Theodoret* mentions †* the same thing as a common re-

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port.

† Ὅτι καὶ τὸν Ὀριγένειον τῶν σοφιστῶν αὐτῆ παῖδα οὕτως γενέσθαι.
Euf. l. vi. cap. 6.

|| Αἰροῦντις γὰρ ἔτος Ἀμμωνίου τῆ πλείστου ἐν τοῖς καθ' ἡμᾶς χρόνοις ἐπίδοσιν ἐν φιλοσοφίᾳ ἐγκλήτος γεγονώς· εἰς μὲν τὴν τῶν λόγων ἐμπειρίαν, πολλὴν παρὰ τῆ διδασκαλίᾳ τὴν ἀφ' ἑλπίαν ἐκ-
τήσατο. Porphyr. ap. Euf. l. 6. c. 19. p. 220. A.

†* *Theodoret. Gr. Aff. l. vi. p. 573. D.*

A. D. 230. port. But it must have been long after this time, when *Origen* himself had been Catechist some while: as may be concluded from what he says in a fragment of a letter preserved †† in *Eusebe*, where he defends himself against those who accused him of too great affection for secular literature. *Basnage* ** thinks, *Origen* might be then about 30 years of age.

There was another of this name among the disciples of *Ammonius*, and one of the most eminent of them. It is certain, that he * * ought to be distinguished from our *Origen*: He published but two ||* pieces, and the later of them in the reign of *Gallien*, after the death of him whose historie we are now writing.

Leonides suffered martyrdom (k) in the year 202. the tenth of *Severus*, leaving behind

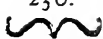
†† *Euf. l. 6. c. 19. p. 221. B. conf. cap. 18. fin.*

** *Ann. 203. n. 15.*

* * *Vid. Vales. Annot. p. 120. in Euf. l. 6. c. 19 Huet. Origenian. l. i. cap. i. num. 7. et Fabric. Bibl. Gr. T. v. p. 213. et T. iv. p. 97. in not. ad Porphy. cap. iii. de Vit. Plotini. et Tillemont. Mem. Ec. T. 3. P. 2. p. 36. Ammonæ Saccas. Vid. et Pagi Crit. Ann. 246. n. ii.*

||* *Vid. Porphy. de Vit. Plotin. cap. 3. et 20.*

(k) Ως δὲ ἦν αὐτῶ ὁ παῖς μαρτυρίῳ τελελείῳ, καὶ βραχυτέροις ἀδελφοῖς τὸν ἀριθμὸν ἐξ ἑπτάκαιδέκατον ὅσῳ πληρες ἀγωνίσθησκασι- λέιπέσαι. *Euf. l. vi. cap. 2. p. 203. B. vid. et cap. i. Origines qui et Adamantius decimo Severi Pertinacis anno adversum Chri-*
stianos



hind him a wife and seven children, of which *Origen* was the oldest, but not quite seventeen years of age. In the very beginning of this persecution *Origen* shewed great zeal for Christianity, and was ready to offer himself to martyrdom. Being detained at home by the prudent care of his mother, he sent (1) a letter to his father in prison, earnestly entreating him to be constant. *Eusebe* has preserved but one line of it: but, as *Tillemont* justly observes, it is worth many Volumes: *Take heed, Father, that you do not change your mind for our sake.*

Upon the death of *Leonides* the familie was reduced to great straits, the estate being confiscated. *Origen* however was (m) taken care of by a rich and honorable Lady of *Alexandria*. But in a short time he was able to provide for himself by teaching grammar.

At this time (n) the chair of the catechetical school was empty. Nor was there any
one

stianos persecutione commota, a Leonide patre Christi martyrio coronato, cum sex fratribus et matre vidua, pauper relinquitur, annos natus circiter decem et septem. Rem enim familiarem ob confessionem Christi fiscus occupaverat. *Hieron. de V. I. cap. 54. in.*

(1) Διαπέμπεται τῷ πατρὶ προβρεπτικωτάτην περὶ μαρτυρίᾳ συντάξας ἐπιστολὴν, ἐν ἣ κατὰ λέξιν αὐτῷ παραρνεῖ λέγων Ἐπεχε, μὴ δὲ ἡμᾶς ἄλλό τι φρονήσης. *Eus. ib. c. 2. p. 102. B.C.*

(m) *Eus. ib. p. 203. B. C.*

(n) *Eus. ib. c. 3. p. 204. A.*

A. D. ^{230.} one at *Alexandria* to teach the principles of the *Christian* religion: the terror of the persecution had caused so many to abscond, or flee out of the city. There came (o) then some *Heathens* to *Origen* desiring to be taught by him the *Christian* doctrine. The first of these, as he writes himself, was *Plutarch*, who after having lived well obtained the honour of martyrdom. The second was *Heraclas*, *Plutarch*'s brother, who was Bishop of *Alexandria* after the death of *Demetrius*. *Origen* was (p) not above eighteen years of age, when he was set over the catechetical school by appointment of *Demetrius*. In which office he was eminently useful, and besides gained the universal esteem of the faithful by his frequent visits, and other kind offices to the confessors in prison; whether strangers, or of his particular acquaintance.

Having (q) alone the whole care of the school, and the number of his disciples encreasing,

(o) *Ibid.* A. B.

(p) Ἔτος δ' ἦγεν ἀλωκαιδέκατον, καθ' ὃ τῷ τῆς καθηχίσεως προίση διδασκαλίῳ. κ. λ. *Euf. ib.* 204. B. D. Hic Alexandriae dispersa ecclesia decimo octavo aetatis suae anno καθηχίσεων opus aggressus, postea a Demetrio ejus urbis episcopo, in locum Clementis presbyteri confirmatus, per multos annos floruit. *Hieron. de V. I. Ibid.*

(q) Ἐπειδὴ δὲ ἔαρε φαίηται ἡδὴ πλείους προσείηται αὐτῷ μέγεθος τῆς τῷ καθηχίῳ διαίρεσιν ὑπὸ Δημήτριον τῷ τῆς ἐκκλησίας προσεῶτος ἐπιτελεραμμένης, κ. λ. *Id. cap.* 3. p. 205. B.

creasing, he left off teaching grammar, and confined himself entirely to religious instructions : in which he continued to be so successful, that there were no less than (r) seven of his scholars, who suffered martyrdom, one of which was a woman.

A. D.

230.

There must have been at that time no stated salary for the President of that school at *Alexandria*. And *Origen* was unwilling to receive a gratuity from those whom he instructed in the rudiments of the *Christian* religion. “ For, as *Eusebe* (s) says, prudently
 “ considering with himself, how he might be
 “ able to stand in no need of assistance from
 “ others, he sold all his volumes of ancient
 “ authors, which he had collected with great
 “ care, and contented himself with four
 “ *oboli*, [or five pence] to be paid him daily
 “ by the purchaser.”

Not long after this, or however whilst he was but young, in the 21st year of his age, as is supposed (t), of *Christ* 205, or 206. he was guilty of that (u) rash and indiscreet action, so well known. For being in his early
 youth

(r) *Ibid. cap. iv. v.*(s) *Cap. 3. p. 205. C.*(t) *Vid. Basnag. 203. n. xiii. Pagi. 206. n. ii.*(u) *Vid. Euf. l. 6. cap. 8.*

A. D.
230.



Matth.
xix. 12.

youth obliged to teach women, as well as men: and being desirous to put himself out of the reach of scandal, and to deliver himself from temptations, he was induced to fulfil upon himself in a literal sense the saying of our Saviour, where he speaks of those who *make themselves eunuchs for the kingdom of heaven*. It might be said by way of apology for him, that those words have been so understood also by others: but, as the action is in itself unjustifiable, so *Origen* was afterwards convinced of his error, and publicly confuted in his writings the literal interpretation of that text, in such a manner as to shew that he condemned himself: saying, beside other things: “ But (x) we who “ once understood *Christ* according to the “ flesh, and according to the letter, but now “ knowing him no more in that manner, “ approve not of that interpretation,” which he there mentions.

Notwithstanding his important employment in the school, *Origen* went (y) to *Rome* in the time of *Zephyrine*, Bishop of that city, “ having (z) a desire, as he somewhere “ writes,

(x) *In Matth. Tom. xv. p. 368. 369. Huet.*

(y) *Euf. l. vi. c. 14. p. 216. D.*

(z) Ἐυζήμενος τὴν ἀρχαιοτάτην ῥωμαίων ἐκκλησίαν ἰδεῖν.
Ibid.

“ writes, to see the most ancient church of
 “ the *Romans*.” Having made there a short
 stay he returned to *Alexandria*, and applied
 himself again with the greatest diligence to
 his ordinarie work of teaching the principles
 of religion; *Demetrius* still favoring his en-
 deavours, and even quickening his zeal by
 earnest exhortations to promote the edifica-
 tion of the church. The exact time of this
 (a) journey cannot be determined: Only it
 must have been performed before 217. Some
 think (b) about the year 213.

Origen finding that he was not able to ap-
 ply himself to the studie of the scriptures,
 and the interpretation of them, as he desired,
 and to satisfy all those who from morning
 till evening came flocking to the school,
 took in *Heraclas* beforementioned to be his
 partner in that work: committing to him
 the instruction of the younger scholars, and
 reserving to his own care those who had made
 some proficience.

The next thing mentioned by (c) *Eusebe*
 is *Origen*'s learning the *Hebrew* tongue. Up-
 on

(a) *Vid. Pagi Crit.* 215. n. 3. *Tillemont, Mem. Ec. T.* 3.
P. 3. *Origene Art.* viii.

(b) *Vid. Basnag.* 203. § 14.

(c) *L. vi. cap.* 16.

A. D.

230.

on which occasion he also speaks of his editions of the Old Testament, in one of which he placed in several columns the Original *Hebrew* text, and the *Greek* versions of the *Seventy*, *Aquila*, *Symmachus*, *Theodotion*, and some others, the names of which are not known. St. *Jerome* (*d*) likewise says, that such was *Origen's* desire to understand, and promote the knowledge of the scriptures, that contrarie to the custom of his time and countrey he learned the *Hebrew* language. Nay, he says, he was † admired by all *Greece* upon that account. However divers (*e*) learned moderns have observed, that *Origen's* skill in *Hebrew* was not exact.

Ambrose.

Eusebe (*f*) adds: “ About this time *Ambrose*, who followed the *Valentinian* heresie, was brought over to the orthodox doctrine of the church by the preaching of *Origen.*” St. *Jerome* in his Catalogue of Ecclesiastical writers gives (*g*) this account of

(*d*) Quis ignorat et quod tantum in scripturis divinis haberit studii, ut etiam Hebraeam linguam contra aetatis gentisque suae naturam edisceret? *de V. I. c. 54.*

† *Vid. Hieron. 3. Ep. 22. al. 25. init.*

(*e*) *Huet. Origenian. l. 2. c. 1. § ii. p. 26. Tillemont. Mem. Ecc. in Origene Art. ii. et Note 3. Vid. et Fabric. Bib. Gr. T. v. p. 224.*

(*f*) *Ib. c. 18. in.*

(*g*) *Ambrosius* primum *Marcionites*, deinde ab *Origine* correctus, ecclesiae diaconus, et confessionis *Dominicae* gloria insignis

of *Ambrose*: “ That he was at first a *Marcionite*, afterwards having been convinced of his error by *Origen*, he became a Deacon of the church, and had the honour of suffering for *Christ* as a confessor: to whom and to *Protektetus* *Origen* inscribed his book of Martyrdom: and that *Origen* dedicated to *Ambrose* many of his volumes, which were published at his desire, care and charge. *Ambrose* was a man of a good familie, and of no small wit, as his letters to *Origen* shew. He died before *Origen*, and is blamed by many, that though he was rich, he did not at his death remember his friend: who was not only poor, but likewise in his old age.”

A. D.
230.

So writes *Jerome*. *Epiphanius* informs us, that (*b*) in his time it was said by some, that *Ambrose* was at first a *Marcionite*, by others, that he was a *Sabellian*. But I suppose *Eusebe's* account is the most credible, who calls him

ignis fuit, cui et Protekteto presbytero liber Origenis de Martyrio scribitur. Hujus industria, et sumptu et instantia, ad hunc infinita Origenes dictavit volumina. Sed et ipse, quippe ut vir nobilis, non inelegantis ingenii fuit: sicut ejus ad Originem epistolae indicio sunt. Obiit ante mortem Origenis, et in hoc a plerisque reprehenditur, quod vir locuples amici sui fenis et pauperis moriens non recordatus sit. *Hieron. De V. I. cap. 56.*

(*b*) Τινὲς δὲ τῆτου τὸν Ἀμβρόσιον ἔφασαν διὰ μὲν Μαρκετιωνίῳ ἦν, αἱ δὲ Σαβελλιανῶν. *Ἐπιφῶ, Haer. 64. p. 526. 4.*

A. D. ^{230.} him a *Valentinian*. His conversion might be made (i) about the year 212. *Protoctetus* was a Presbyter of the Church of *Cesarea* in *Palestine*. His and *Ambrose's* confession for *Christ* was in the persecution under *Maximian* about the year 236. *Eusebe* in his *Ecclesiastical Historie* (k) speaks of their sufferings, as does *Origen* likewise in several places of his *Exhortation to Martyrdom*, inscribed to both of them, which is still extant. And there are besides remaining several other works of *Origen* dedicated to *Ambrose*; as his *Commentaries* upon *St. John's Gospel*, the treatise of *Prayer*, and the eight books against *Celsus*: which last shews, though *Ambrose* died before *Origen*, yet he lived to the year 250, or near it. *St. Jerome* says, that *Ambrose* was a *Deacon* of the Church; at *Alexandria*, as is generally supposed. But *Eusebe* says nothing of this. And some (l) are rather inclined to think, he was a *Deacon* of the church of *Cesarea*, where *Protoctetus* was

(i) See *Tillemont. T. 3. P. 2. p. 59.*

(k) *Ibid. cap. 28.*

(l) *Ambrosium ecclesiae diaconum fuisse scimus ex Hieronymo. Cujus vero ignoramus. Eo tamen inclinatur conjectura, ut in Caesariensi diaconum egerit. Origeni comes erat, qui plurimum Caesareae versatus est. Protocteto quoque Caesariensi conjungit Ambrosium, dum ambobus librum de martyrio suum nuncupat. Basnag. Ann. 203. n. xxii.*

was presbyter. *Origen* in a letter, of which we have now only a fragment, calls *Ambrose* (m) a man indeed devoted to God: and speaks of his earnest desire to understand the scriptures, and his great application in the studie of them. *Ambrose* had a wife named *Marcella*, by whom he had several children. She is commended by *Origen*, (n) as a true *Christian* and faithful wife.

Eusebe (o) informs us, that *Ambrose* was the person, who excited *Origen* to write commentaries upon the scriptures, and that not only by words and entreaties, but by supplies of all things necessarie. For there were seven notaries or more procured by him to attend *Origen* when he dictated, who relieved each other by turns. And besides there was a like number of young women or others, skilful in the art of fair writing, all which were handsomly maintained by * *Ambrose*.

Jerome said just now, that *Ambrose* was blamed by many for leaving nothing at his death

O

death

(m) *Vid. Orig. Op. T. i. p. 3. edit. Bened.*

(n) Ασπάζεται δέ σε καὶ ἡ πιστότατη σύμμιος αὐτῆ Μαρκέλλα ἡμα τοῖς τέκνοις. *Orig. Ep. ad African. sub. fin.*

(o) *L. vi. cap. 23.*

* *Ambrosius, quo chartas, sumtus, notarios ministrante, tam innumerabiles libros vere Adamantius et Chalcenterus noster explicavit. Hieron. ad Marcel. ep. 45. al. 18. p. 552. Conf. eund. de V. I. cap. 56. et 61.*

A. D. death to *Origen*. But *Tillemont* thinks, that
 230. *Ambrose* knew his friend's mind, and that
Origen chose to be poor, and to live in a de-
 pendence on providence.

Finally, *St. Jerome* speaks of *Ambrose's*
 Epistles. But there is nothing of them re-
 maining. It was fit however, that we should
 give the account we have here done of this
 intimate friend and great admirer of *Origen*.

In the year of *Christ* 228 *Origen* was sent
 upon some affair of the church by *Demetrius*
 into *Achaia*. When he came to *Cesarea* in
Palestine, he (*p*) was ordained Presbyter by
Theophilus and *Alexander*, Bishops in that
 countrey, being then about 43 or 44 years of
 age. *Demetrius*, who had before envied *Ori-*
gen's reputation, was now greatly (*q*) offended
 at him. So that *Origen*, after his return from
Athens being very uneasy at *Alexandrina*, left
 that city, and went to reside at *Cesarea*, re-
 signing the chair of the catechetical school

10

(*p*) Et cum jam medice esset aetatis, et propter ecclesias A-
 chaiae, quae pluribus haeresibus vexabantur, sub testimonio eccle-
 siasticae epistolae Athenas per Palestinam pergeret, a Th. otilio
 et Alexandro, Caesareae et Hierosolymorum episcopis, presbyter
 ordinatus, Demetrii offendit animum, qui tanta in eum debac-
 chatus est insania, ut per totum mundum super nomen ejus scri-
 beret. *Hieron. de V. I. c. 54.*

(*q*) *Vid. Euf. ib. c. 8. p. 209. G. D. et cap. 23. p. 224. G. D.*

(*r*) *Euf. ib. cap. 26.*

to *Heraclas*, who had been already his partner for near twenty years. This happened in the year (s) 231. A. D.
230.

Upon this occasion *Demetrius* held two councils at *Alexandria*: in the first of which *Origen* was expelled that city, and forbid to teach in it: or, if he was retired before, the decree of the council must be understood to deprive him of the office he had enjoyed, and to forbid his return to *Alexandria*. This was all, which that council would consent to, as *Photius* (t) relates from *Pamphilus*. In the second he was deposed from being Presbyter: and *Jerome* seems to say, that he (u) was excommunicated. *Demetrius* likewise sent letters to the Bishops of the several parts of the world against *Origen*, who, as *Jerome* says, was thereupon condemned by the (w) Bishop of *Rome*, and generally by all
O 2
others,

(s) See *Tillemont Mem. Origene Art. 19. and note 21.*

(t) *Phot. Cod. 118. n. 297.*

(u) Contra sacerdotes ergo ecclesiae generaliter disputans, a quibus indignus communione ejus fuerat judicatus. *Hieron. Apol. adv. Ruf. l. 2. col. 411. T. 4. P. 2. Bened.*

(w) Porro hoc favore quid accepit pretii? Damnatu a Demetrio episcopo, exceptis Palaestinae, et Arabiae et Phoenicis, atque Aethiopiae sacerdotibus. In damnationem ejus consentit urbs Romana: Ipsa contra hunc cogit senatum, non propter dogmatum novitatem; non propter haeresim; . . . sed quia gloriam eloquentiae ejus et scientiae ferre non poterant; et illo dicente omnes muti putabantur. *Hieron. Ep. 29.*

A. D. 230. others, except the Bishops of *Palestine*, *Arabia*, *Phenicia*, and *Achaia*, by whom he was still honored.

Soon after this, in the very (x) same year, as is supposed, *Demetrius* died : who was succeeded by *Heraclas*, and he by *Dionysius*, in the catechetical school : who (y) was also one of *Origen's* scholars, and succeeded *Heraclas* in the Bishoprick of *Alexandria*. Which, as *Tillemont* (z) argues, may afford reason to conclude, that the animosity against *Origen* abated after the death of *Demetrius*.

Origen was well received at *Cesarea*, where *Theodotus* the Bishop of that city, and *Alexander* Bishop of *Jerusalem*, heard him as if he had been their master, and (a) committed to him alone the interpretation of the scriptures, and other ecclesiastical instructions. Here there was a great resort to *Origen*, not only of the people of that countrey, but also of distant parts : the most noted of which were *Gregorie*, afterwards called *Thaumaturgus*, Bishop of *Neocesarea* in *Pontus*, and his brother

(x) Ὀὐκ εἰς μακρὸν δὲ καὶ Δημήτριος Τελευτᾷ. *Euf. ibid.* c. 26.

(y) *Ibid.* c. 29. p. 229. D.

(z) *Mem. Ec. Origene Art.* 20. near the end.

(a) Μόνω τὰ τῆς τῶν Θεῶν γραφῶν ἐρμηνείας καὶ τὰ λοιπὰ τῆ ἐκκλησιαστικῆς λόγου πρώττει συνεχάρευν. *Euf. ib.* c. 27.

brother *Athenodorus*, afterwards also Bishop in *Pontus*. These (b) resided with *Origen* under his tuition for the space of five years. *Firmilian*, at this time Bishop of *Cesarea* in *Cappadocia*, invited *Origen* into his own country, and (c) likewise made him several visits at *Cesarea* in *Palestine*, and made a stay with him for the sake of farther improvement in divine knowledge. *St. Jerome* says (d) moreover, that *Firmilian* and all *Cappadocia* pressed *Origen* to come to them, and that he actually accepted the invitation, and resided with them a good while. *Tillemont* (e) thinks it probable, that he lived there privately during the time of the persecution under *Maximine*: where also, as he supposes, he wrote his Exhortation to Martyrdom. *Africanus* was another of *Origen's* friends, with whom he had at least an epistolarie correspondence. He wrote letters likewise to *Fabian*, Bishop of *Rome*, and to divers other eminent Bishops of the *Christian* church: as *Eusebe* assures us, who

O 3

made

(b) *Ib. c. 30.*(c) *Ib. c. 26. 27.*(d) *Quantae autem gloriae fuerit, hinc apparet, quod Firmilianus Caesareae episcopus, cum omni Cappadocia eum invitavit, et diu tenuit, et postea sub occasione sanctorum locorum Palaestinam veniens, diu Caesareae in sanctis scripturis ab eo eruditus est. De Vir. Ill. c. 54.*(e) *Mem. Ec. T. 3. P. 3 Origene Art. 22. et Note 24.*

A. D. 230 (f) made a collection of *Origen's* epistles to the number of a hundred and more.

We may observe here, as proofs of the uncommon abilities and suitable reputation of *Origen*, without concerning ourselves about the exact time of those events, which cannot be easily settled, if at all; that (g) *Mammaea*, mother of the Emperour *Alexander*, sent for *Origen* to come to her at *Antioch*, that she might have discourse with him upon things of religion; at the same time for his greater safety appointing him a militarie guard to attend him in his journey: and (b) that he had the honour to write a letter to the Emperour *Philip*, and another to his wife *Severa*. These things are mentioned to the advantage of *Origen* by (i) *Jerome* and others, as well as by *Eusebe*. But *Jerome*, instead of *Philip's* wife, says his mother.

And whilst *Origen* yet dwelled at *Alexandria*, as *Eusebe* † says, there came a soldier who delivered letters to *Demetrius* Bishop of

(f) *H. E. l. vi. cap. 36.*

(g) *Ibid. cap. 21.*

(b) *Ibid. c. 36.*

(i) Sed et illud, quod ad Mammaeam, matrem Alexandri imperatoris, religiosam feminam, rogatus venit Antiochiam, et summo honore habitus est: quodque ad Philippum imperatorem, . . . et ad matrem ejus literas fecit. *De Vir. Ill. cap. 54.*

† *L. vi. cap. 19 p. 221. D.*

of that city and to the Prefect of *Egypt* from the Governour of *Arabia*, desiring them to send *Origen* to him with all speed, that he might have some discourse with him. Being therefore sent by them, he went into *Arabia*, and having in a short time finished the affair for which he was sent, he returned to *Alexandria*. *Tillemont* * thinks this must have been before the year 217, when *Origen* was not more than 31 or 32 years of age.

A. D.
230.

Origen made another journey to *Athens*, beside that beforementioned by order of *Demetrius*. *Eusebe*, though he mentions this journey, does not inform us of the time of it. It is supposed however to have been about the year 240. *Origen* must have made some stay at *Athens* at this time. For he there (*k*) finished his Commentaries upon *Ezekiel*, and began his Exposition of the *Canticles*.

At this time lived *Beryllus*, Bishop of *Bo-* *Beryllus,*
stra in *Arabia*. He (*l*) was accused of saying,

O 4

that

* *Till. Origene. Art. 13. at the beginning.*

(*k*) *Euf. cap. 32. p. 231. A.*

(*l*) Τὸν σωτῆρα καὶ κύριον ἡμῶν λέγειν τοιμῶν μὴ προὔφρασαι κατ' ἰδίαν ὑσίας περιγραφῆν, ἀπὸ τῆς εἰς ἀνθρώπους ἐπιδημίας· μὴ δὲ μὴν θεότησιᾶ ἰδίαν ἔχειν, ἀλλ' ἐμπολιτευομένην αὐτῷ μόνῃ τὴν πατρικὴν. *Ib. c. 33. p. 231. C.*

A. D. ^{230.} that our Lord and Saviour before his coming to dwell among men had no proper distinct subsistence: and that he had no Godhead of his own, but only that of the Father residing in him. There was a synod of Bishops convened upon this occasion, at which Origen was present. And it is to his arguments chiefly that Eusebe ascribes the conviction of Beryllus. In another place our ecclesiastical historian says, that (m) Beryllus left behind him divers epistles and other writings of an elegant composition. Beryllus is supposed by Cave to have flourished about the year 230.

Jerome's account of this Bishop is, "That (n) after he had for a considerable time presided in the church with great reputation, at length falling into that heresie, which denies Christ to have subsisted before his incarnation, he was convinced by Origen. He wrote several pieces, particularly

(m) . . . τῆτων Βήρυλλος σὺν ἐπιστολαῖς καὶ συγγραμμάσι διαφόρου φιλοκαλίας κατελέοιπεν. *Ib.* c. 20.

(n) Beryllus, Arabiae Bostrorum episcopus, cum aliquanto tempore gloriose rexisset ecclesiam, ad extremum lapsus in haeresim, quae Christum ante incarnationem negat; ab Origene correctus, scripsit varia opuscula; et maxime epistolas, in quibus Origeni gratias agit. Sed et Origenis ad eum litterae sunt. Exstat dialogus Origenis et Berylli, in quo haereseos coarguitur, &c. *De Vir.* III. cap. 60.

“ larly epistles, in which he thanks *Origen*. A. D. ^{230.}
 “ There are also letters of *Origen* to him. }
 “ There is besides a conference of *Origen* and
 “ *Beryllus*, in which his heresie is confuted
 “ He flourished in the time of *Alexander*, son
 “ of *Mamaea*, and *Maximine*, and *Gordian*
 “ who succeded him.” Of these writings
 there is now nothing extant. They must
 have been very curious.

Eusebe (o) informs us, that after this ano- Of the
Soul's dy-
ing.
 ther dispute arose in *Arabia*; some there as-
 serting, *that the human soul died with the body,*
and turned to corruption, but at the time of the
resurrection it should be revived together with
it. For this reason a numerous synod was
 called, and *Origen* was desired to be present:
 where he discoursed publicly upon this que-
 stion with such strength of reason, that they
 who had asserted the forementioned doctrine
 were convinced and altered their minds.

Eusebe adds (p), that at this time a new er- Helcesaites.
 rour arose, called the heresie of the *Helcesaites*,
 which was soon extinct. He transcribes there
 a passage of *Origen* concerning them, which
 we have no reason to insist upon at present.

When

(o) L. 6. c. 37.

(p) Cap. 38.

A. D.

230.

*Origen's
homilies.*

When *Origen* was sixty years of age, and not before, as *Eusebe* (q) informs us, about the year 244, he permitted his discourses which he made to the people to be taken down by short-hand writers; having by long use and exercise gained a perfect habit of speaking. Of these homilies there were (r) above a thousand, for he preached then almost every (s) day. And about this time, as *Eusebe* proceeds to observe, *Origen* wrote his eight books against *Celsus*, and five and twenty Tomes upon *St. Matthew*, and expositions of the twelve Prophets.

*His suffer-
ings.*

In the *Decian* persecution, in 250, *Origen* (t) was a great sufferer. He was imprisoned and chained with an iron chain. He was put in the stocks, and for several days had his feet stretched to the distance of four holes, and suffered the threatenings of fire, and many other torments, the judge at the same time taking a great deal of care not to kill

(q) Τὰς ἐπὶ τῷ κοινῷ λεγομένους ἀπὸ διαλέξεως, ταχυγράφους μεταλαβῆναι ἐπιτρέψαι· ἢ πρότερον ποτε τῶτο γενέσθαι συγχωρηῖσθα. cap. 36.

(r) Mille et eo amplius tractatus, quos in ecclesia loquutus est, edidit. *Hieron. Ep. 41. al. 65.*

(s) Præcipue vero per eos tractatus, quos pene quotidie in ecclesia habebat ex tempore: quos et describentes notarii ad monumentum posteritatis tradebant. *Apologia Pamph. pro Orig. col. 221. ap. Hieron. T. v. Benedict.*

(t) C. 39.

kill him outright. *Of all these things, as Eusebe says, Origen had written in his own epistles, full of piety and thoughts proper to comfort the afflicted.* It is a great pity, these epistles are all lost. They would have been very edifying, as all may perceive from the short passage already mentioned in *Origen's* letter to his father, and from some other things we shall take notice of by and by.

A. D.
230.

Eusebe has nothing more of *Origen* after this, except that (u) he says, he died in the time of *Gallus* in the 70th year of his age. And we know from *Jerome* and *Photius*, that he died and was buried at *Tyre*, as was before-mentioned.

Origen's works were extremely volumi- *His Works*
nous. But though some catalogues of them were composed, none of them are remaining. *Eusebe* says, he had inserted (w) an exact catalogue of them in his life of *Pamphilus*. But that life is not come down to us. *St. Jerome* says in his book of *Illustrious Men*, that he forbore to give there a (x) particular account of *Origen's* works, because he had already

(u) *L. 7. cap. i.*

(w) *L. vi. cap. 32.*

(x) Et quia indicem operum ejus in voluminibus epistolarum, quas ad Paulam scripsimus, in quadam epistola contra Varro- nis opera, conferens posui, nunc omitto. *De V. I. cap. 54.*

A. D. ready done it in one of his letters to *Paula*.

230.

But of that letter we have only a small fragment remaining.

It was long ago said of *Origen*, that (*y*) he had writ six thousand volumes. *Jerome* (*z*) however is pleased to say, that from the catalogue composed by *Eusebe*, it appears, they did not amount to one third part of that number. But *Eusebe's* catalogue might not be compleat, and according to different ways of computing books or volumes the number may be very different. *Plinie* (*a*) calls the several books of his Natural Historie volumes. St. *Jerome* says, *Origen* (*b*) wrote three volumes upon the Epistle to the *Ephesians*, and five volumes (*aa*) upon the Epistle to the *Galatians*. According to that way of reckoning, what a vast number of volumes must

(*y*) Ἐι γάρ ἐστιν ἀληθὲς ὃ περὶ σὺ ἀδελφαί, ὅτι ἑξακισχιλίας βιβλῶν συνεγράψω, κ. λ. *Epiph. Haer.* 64. § 63. p. 591. *D.*

(*z*) Numeri indices librorum ejus, qui in tertio volumine Eusebii, in quo scripsit vitam Pamphili, continentur: et non dico sex millia, sed tertiam partem non reperies. *Hieron. Apol. adv. Ruf. l. i. T. iv. col.* 419. *Bened.*

(*a*) Viginta millia rerum dignarum cura . . . inclusimus triginta sex voluminibus. *Plin. Praef.*

(*b*) In Epistolam Pauli ad Ephesios, tria Origenes scripsit volumina. *Hieron. adv. Ruf. ibid. col.* 373. *in. vid. & ejusdem Prol. in Ep. ad Ephes.*

(*aa*) . . . Origenis commentarios sum sequutus. Scripsit enim ille vir in epistolam Pauli ad Galatas quinque propria volumina. *Id. in Prol. in Comm. in Ep. ad Galat.*

must *Origen* have writ upon the scriptures! especially, if he wrote, as (*bb*) *Epiphanius* says, upon all the books of scripture: and, as (*cc*) *Jerome* informs us, three sorts of works; *Scholia*, or brief notes; *Tomes*, or commentaries; and *Tracts*, or homilies to the people. *Origen* wrote, as *Jerome* says, thirty (*dd*) volumes upon only a part of *Isaiab*: and upon (*ee*) *St. Matthew's* Gospel five and twenty volumes, beside as many homilies, and notes or scholia. His epistles (*ff*) made several books or volumes. *St. Jerome* speaks (*gg*) of the volumes of his own letters to *Paula* only,

and

(*bb*) *Vid. Epiph. Haer. 64. n. 3. p. 526. D. et n. 5. p. 529. A.*

(*cc*) Et illud breviter admonens, ut scias Origenis opuscula in omnem scripturam esse triplicia. Primum ejus opus excerpta, quae Graece *σχολια* nuncupantur, in quibus ea quae sibi videbantur obscura, atque habere aliquid difficultatis, summam breviterque perstrinxit. Secundum *ὀμιλιτικὸν* genus, de quo et praefens ejus interpretatio est. Tertium, quod ipse inscripsit *τόμους*, nos volumina possumus nuncupare, in quo opere tota ingenii sui vela spirantibus ventis dedit, et recedens a terra in medium pelagus aufugit. *Hieron. in Proleg. in Interpret. Ezech.*

(*dd*) Scripsit enim in hunc Prophetam, juxta editiones quatuor, ad visionem quadrupedum in deserto Origenes triginta volumina, &c. *Proleg. in Is. T. 3.*

(*ee*) Legisse me fateor ante annos plurimos in Matthaeum Origenis viginti quinque volumina, et totidem ejus homiliae, commatuumque interpretationis genus, *Proleg. in Matt. T. 4.*

(*ff*) Ne quis vero censeat, sex illa librorum volumina, si modo totidem ab Origene scripti sunt, ingentia quaedam volumina fuisse. . . Epistolae singulae, singuli tomi, singulae homiliae, suo quaeque titulo et nomine in hunc censum venerunt. *Huct. Origenian. L. 3. cap. 1. n. v. p. 235.*

(*gg*) See before note (*x*).

A. D.

230.

A. D. and (bb) calls the several books of *Eusebe's* life of *Pamphilus* so many volumes. *Origen's* homilies, all composed and published after he was sixty years of age, amounted to above a thousand. Accounting each one of these, and each book, or tome, or division of his other works, for a volume; and there might be six thousand Volumes, some larger, some smaller; which perhaps was the method, by which some computed. *Montfaucon* (d) thinks, that *Origen's Hexapla* alone made at least fifty Volumes of a very large size. *Jerome* himself owns in another place, that (e) *Origen* had writ more than any other man could read. And in the fragment of the letter to *Paula*, where he gave a catalogue of *Origen's* works, he (f) sets him against *Varro* and all the *Greek* and *Latin* authors that ever were, as having exceeded the most laborious of them all. And it is from his unwearied pains in reading and writing, that some think (g) he had the name *Adamantius*:
though

(bb) See before note (z).

(d) Vid. *Praeliminaria in Hexapla Origenis. cap. xi. § i.*

(e) Quis nostrum tanta potest legere, quanta ille conscripsit? *Ep. 41. al 65.*

(f) Videtisne et Graecos pariter et Latinos, unius labore superatos? Quis enim unquam tanta legere potuit, quanta ipse conscripsit? *Ep. 29. col. 68. ed. Bened.*

(g) Quorum Varronis et Chalcenterii mentio facta fit,
Quae

though others say, it was given him (*b*) because of the strength of his reasons and the firm connection of his arguments. *Eusebe*, who (*i*) says this was a common name of *Origen*, assigns no reason for it.

A. D.

230.

But though those two large and particular catalogues above mentioned are not now extant, there are accounts to be found of a good number of *Origen's* works in ancient writers, particularly in *Eusebe's* Ecclesiastical Historie: who has (*k*) several chapters concerning them, and observes of divers of them, that they were writ before *Origen* left *Alexandria*.

I have no occasion to give here a distinct account of *Origen's* works now extant. This has been already done so fully (*l*) by divers learned men, that it is altogether superfluous

*His Works
that are
extant.*

in

Quaeritis? Videlicet, ut ad Adamantium nostrumque Chalcenterum veniamus: qui tanto studio in sanctarum scripturarum labore sudavit, ut iuste Adamantii nomen acceperit, &c. *id. ibid.*

(*b*) Τῆτον τῶν τῶν Ὠριγῆνον, ὃν καὶ Ἀδαμάντιον ἐπωνομάζεσθαι φασιν, ὅτι ἄδαμαντίνους δεισμῶς ἐώλεσαν ἐς ἀν δήσεις λόγους. *Phot. Cod. 118. c. 297. m.*

(*i*) Ὁ γέτοιο Ἀδαμάντιος, καὶ τῆτο γὰρ ἦν τῶ Ὠριγῆνεϊ ὄνομα. *Eus. l. vi. c. 14. p. 216. D.*

(*k*) *Vid. l. vi. cap. 16. 24. 25. 31. 32. 33. 36.*

(*l*) *Vid. Huet. Origenian. l. 3. cap. iii. iv. Cav. Hist. Lit. I. A. Fabric. Bibl. Gr. L. v. cap. i. § 26. Basnag. Ann. 203. n. xxii. xxiii. Du Pin. Bibl. Tillemont Mem. Ec. Origene Art. 27. et seqq. et Notes 29—41.*

A. D. ^{230.} in this place. It will be sufficient for the readers of this work, after the general historie just given of this great man, to observe, that a large part of his works are entirely lost: and that of those which remain the greatest part consist only of *Latin* Translations, made by *Jerome* or *Ruffin*, chiefly by the later: but that neverthelesse we still have in the original *Greek* *Origen's* treatise of Prayer, his Exhortation to martyrdom addressed to *Ambrose* and *Protoctetus*, written in the persecution under *Maximin* in the year 235, or 236. his Apologie for the *Christian* Religion in eight books against *Celsus* the *Epicurean*, composed, as some think, in the year 246, or, as others, not before 249. an excellent performance, greatly esteemed and celebrated not only by (m) *Eusebe*, and (n) *Jerome*, but likewise by many judicious men of late times, particularly by *Du Pin*: who says, (n) “ that it is polite, just and methodical: “ not only the best work of *Origen*, but the “ compleatest and best written Apologie for “ the *Christian* Religion, which the ancients “ have

(m) *Euf. contr. Hierocl. p. 511.*

(n) Scripserunt contra nos Celsus atque Porphyrius: priori Origenes, alteri Methodius, Eusebius et Apollinaris fortissime responderunt. *Hieron. Ep. 83. al. 84.*

(o) *Du Pin Bibl. Origenes, p. 142. Amst.*

“ have left us.” Beside this, we still have in *Greek* an Epistle of *Origen* to *Africanus*; by some supposed to have been writ in 228, by others in 240, another to *Gregorie Thaumaturgus*, and fragments of a few other Epistles: a part of his Commentaries upon divers books of the Old and New Testament, published by *Huet*. And we have reason to hope, that the *Benedictin* Editors of *Origen's* works will make some new additions from Manuscripts of Commentaries, which have not yet seen the light, especially upon the New Testament: *Philocalie*, containing extracts out of *Origen's* works, made by *Gregorie Nazianzen* and *Basil* the Great. These extracts are taken out of *Origen's* Tomes and Homilies upon divers books of the Old and New Testament, and out of his books of Principles, and those against *Celsus*. And here is entire the epistle to *Gregorie Thaumaturgus* before mentioned. There are likewise in the collections out of the Fathers upon books of scripture, called *Chains*, many notes or *Scholia*, supposed to be *Origen's*: some of which are undoubtedly his, others (o) are admitted by learned men not without hesitation.

P

The

(o) Vid. *Monitum in Psalmos*. Ed. *Benedict.* T. 2. p. 512.

A. D. 230. The *Latin* translations of *Origen's* works, especially those made by *Ruffin*, have been often complained of, as not faithful. And some learned (*p*) men suspect, that the pieces still extant in *Greek* have been interpolated, or otherwise altered, to make this great man speak more agreeably to the modern orthodoxie upon Original Sin, and some other controverted points, than he really thought, or wrote.

There are some writings which have been ascribed to *Origen* without ground, as two different works upon the book of *Job*, a Dialogue against the *Marcionites*, *Philosophumena* and some other pieces, which I shall not cite as *Origen's*: but, if I make use of them at all, I shall speak of them distinctly about the time when they are supposed by the best critics to have been writ.

His Opinions.

It would be too tedious for me to enter into the particular consideration of *Origen's* sen-

(*p*) Verum in hodiernis Origenis scriptis nihil non sanum et orthodoxum de Peccato Originali traditur—unde forte dicatur quae in hodiernis ejus scriptis pro peccato originali comparent, aliena manu invec̄ta fuisse. Nam opera Origenis in scripturam, variis in locis interpolata, aut vitiata vel truncata fuere: neque in promptu est dicere, quatenam in scriptis ejus corrupta, quatenam germana, et Graeculorum ausibus intacta sunt. Rufini quoque versio vulgo suspecta habetur. *Bern. Montfaucon. Praelim. in Euseb. Comm. in Psalmos cap. vii. § 2. Vid. et Huet. Origen. l. 2. cap. 2. § 3.*

sentiments, about which the world sometimes has been divided. And this argument has been treated at large by *Huet* and others, to whom the curious may have recourse, when they think fit.

On account of the different opinions of men concerning him it has been often said, that he is a remarkable example of one who has passed through good and through ill report. It is probable, that some of his sentiments were disliked by some in his life time; since *Eusebe*, speaking of his letters writ to *Fabian* and other Bishops, says, that therein (q) he wrote of his own orthodoxie. The Apologie writ for him jointly by *Pamphilus* and *Eusebe* at the begining of the fourth centurie is a proof of the charges brought against him and his writings before that time. And indeed it must be owned, that *Origen* in his books of Principles and some other works gives a vast scope to his fanſie. It is however observable, that the treatise of the Resurrection, the books of Principles and the *Stromata*, the works which afterwards gave the most offense, were writ before *Origen*

A. D.
230.



P 2

left

(q) Γράφει δὲ καὶ φαβιανῶ τῶ κατὰ Ρώμην ἐπισκότῳ, ἑτέροις τε πλείστοις ἀρχιεσιν ἐκκλησιῶν, περὶ τῆς κατ' αὐτὸν ὀρθοδοξίας.
Euseb. l. 6. cap. 36. p. 233. B.

A. D. ^{230.} left *Alexandria*, as *Eusebe* (r) particularly observes: which seems to shew, that there was nothing in them that was reputed heretical at that time. They gave no offense till afterwards. For *Origen* was not expelled *Alexandria* for heresie, but for envie. It is probable therefore, that he began to be censured as heterodox soon after his removal from *Alexandria*. For he mentions this in his (s) letter to his friends in that city. But he treats it as a malicious calumnie.

Testimonies to him.

But though I forbear enlarging upon that matter, it is fit I should take notice of some of the testimonies of the ancient writers to his great merit, and uncommon fame. *Eusebe* (t) assures us, that there was honorable mention made of *Origen* in the works of divers Gentil philosophers of that time, some of which dedicated books to him: Others sent their books to be revised and examined by him. *Eusebe* also transcribes a (u) passage of *Porphyrie* in his books against the *Christian* religion, where he certainly bears witness to his

(r) *Ib. cap. 24.*

(s) Quidam eorum qui libenter contentiones reperiunt, adscribunt nobis et nostrae doctrinae blasphemiam, super qua ipsi viderint, quomodo illud audiant; Neque ebriosi, neque maledici regnum Dei possidebunt. *Orig. T. i. p. 5. B. ed. Bened.*

(t) *Euseb. L. 6. cap. 19. in.*

(u) *Euseb. Ib. p. 220.*

his learning, how much soever he may affect to depreciate his judgement. For he says, that *Origen* not only read *Plato*, but likewise divers *Stoic* and *Pythagorean* philosophers, whom he mentions by name.

St. *Jerome's* characters of *Origen* deserve some especial notice. “ In (w) his book of “ *Illustrious Men* he calls him a man of im- “ mortal wit, and ascribes to him the know- “ ledge of *Logic*, *Geometrie*, *Arithmetic*, “ *Music*, *Grammar* and *Rhetoric*, and of the “ opinions of all sects of philosophers: so that “ there was a great resort of persons to him “ for the sake of instruction in these parts of “ polite literature: whom likewise *Origen* re- “ ceived chiefly with this view, that he might “ thereby the better lead them to the *Chri-* “ *stian Faith*.” The account which *Jerome* (x) gives of the *Stromata* is another proof of

P 3

Origen's

(w) Illud de immortalis ejus ingenio non tacens, quod dialecticam quoque et geometriam, arithmetica, musica, grammaticam et rhetoricam, omniumque philosophorum sectas ita didicit, ut studiosos quoque saecularium literarum sectatores haberet, et interpretaretur quotidie; concursusque ad eum mirifici fierent, quos ille propterea recipiebat, ut sub occasione saecularis literaturae in fide Christi eos institueret. *De V. I.* cap. 54. *Vid et Euseb. H. E. l. 6. cap. 18.*

(x) Hunc [*Clement. Alex.*] imitatus Origenes decem scripsit stromateas, Christianorum et Philosophorum inter se sententias com-

A. D. ^{230.} *Origen's* acquaintance with the *Greek* philo-
sophers and their writings, and confirms what
Porphyrie says of the same matter.

St. *Jerome* sometimes (*y*) styles *Origen* the
greatest Doctor of the churches since the
Apostles. The same thing had been said be-
fore by (*z*) *Didymus*, *Jerome's* master, who
was a favorer of our *Origen*. In another
place *Jerome* (*a*) says, he would willingly
undergo all the hatred *Origen* had met with,
if he had but also his knowledge of the scrip-
tures. In a letter writ, when he was not in
the humour to bestow excessive commendati-
ons upon *Origen*, he says, " That (*b*) he was
" a great

comparans : et omnia nostrae religionis dogmata de Platone et
Aristotele, Numenio, Cornutoq; confirmans. *Hier. Ep.* 83.
al. 84.

(*y*) Imitari volens Origenem, quem post apostolos, ecclesia-
rum magistrum, nemo nisi imperitus negabit. *Hieron. Praef. in*
libr. de Nom. Hebr. Non mihi nocebit, si dixerò : Origenes quum
in ceteris libris omnes vicerit, in Cantico Canticorum ipse se vi-
cit. Nec formidabo sententiam, qua illum Doctorem ecclesia-
rum quondam adolescentulus nominavi. *Id. in Ep.* 41. *al.* 65.

(*z*) Magnum est quidem, amice, quod postulas, ut Origenem
faciam Latinum, et hominem juxta Didymi videntis sententiam,
alterum post apostolum ecclesiarum magistrum etiam Romanis
auribus donem. *Hier. Praef. in translationem Homiliarum*
Orig. in Jerem. et Ezek.

(*a*) Hoc unum dico, quod vellem cum invidia nominis ejus
habere etiam scientiam scripturarum, flocci pendens imagines
umbraeq; larvarum, &c. *Praef. in libr. Heb. Quaest. in*
Genesim.

(*b*) Vult aliquis laudare Origenem? Laudet ut laudo. Mag-
nus vir ab infantia, et vere martyris filius . . . Voluptates in
tantum

“ a great man from his childhood, and the
 “ true son of a martyr: That he trampled
 “ the world under foot, vanquishing both the
 “ love of pleasure and of riches: and that he
 “ had the scriptures by heart, and labored
 “ day and night in studying and explaining
 “ them.” To conclude, in another place he
 says: “ He thinks (c) *Origen* ought to be
 “ read sometimes, because of his learning;
 “ just as we read *Tertullian*, *Novatus*, *Ar-*
 “ *nobius*, *Apollinarius*, and some other eccle-
 “ siastical Writers both *Greek* and *Latin*,
 “ taking what is good in them, and leaving
 “ what is otherwise, according to the rule
 “ of the Apostle, who says: *Prove all things,*
 “ *hold fast that which is good.*” This may
 be reckoned a good rule to be observed not
 only in reading these writers here mentioned,
 but all the rest of the Fathers, and all books
 in general, except the holy scriptures.

P 4

Sulpi-

tantum fugit, ut zelo Dei, sed tamen non secundum scientiam,
 ferro truncaret genitalia: calcavit avaritiam: scripturas memo-
 riter tenuit: et in studio explanationis earum diebus defudavit
 et noctibus. *Ep. 41. al. 65.*

(c) Et quia meae parvitas quaeris sententiam: utrum se-
 cundum fratrem Faustinum penitus respuendus sit; an secundum
 quosdam legendus ex parte: ego Origenem propter eruditionem
 sic interdum legendum arbitror, quomodo Tertullianum, Nova-
 tum, Arnobium, Apollinarium, et nonnullos ecclesiasticos
 scriptores Graecos pariter et Latinos: ut bona eorum eligamus,
 vitemusque contraria: &c. *Ep. 56. al. 76.*

A. D.

230.

A. D.
230.

Sulpicius Severus, beside other things concerning *Origen*, says: “ He (*d*) wonders
 “ how one and the same man could be so
 “ different from himself: that where he is
 “ in the right he had not an equal since the
 “ Apostles: and where he is in the wrong,
 “ no man ever erred more shamefully.” *Vincentius Lirinensis*, who was far from being favorable to *Origen’s* sentiments, celebrates his virtue, fine (*e*) genius, vast learning, eloquence, fame, and many other advantages, in a character so long, that I can only refer to it.

His Character.

To sum up *Origen’s* character: He had a capacious mind, and a large compass of knowledge: and throughout his whole life was a man of unwearied application in studying, and composing works of various sorts, some of them extremely tedious and laborious: and in teaching by word of mouth, in the way of catechetical instruction, public discourse to the people, and conference. He had

(*d*) Ego miror unum eundemque hominem tam diversum a se esse potuisse, ut in ea parte, qua probatur, neminem post apostolos habeat aequalem: in ea vero, quae jure reprehenditur, nemo deformius doceatur errasse. *Sulp. Sev. Dial. i. cap. vi.*

(*e*) . . . fed tanta etiam vis ingenii, tam profundi, tam acris, tam elegantis, ut omnes pene multum longeque superaret. *Vincent. Lir. Conjur. onis.*

had the happineſſe of uniting different accompliſhments, being at once the greateſt preacher, and the moſt learned and voluminous writer of the age. Nor is it eaſie to ſay, which is moſt admirable; his learning, or his virtue. In a word, it muſt be owned that *Origen*, though not perfect nor infallible, was a bright light in the church of *Chriſt*, and one of thoſe rare perſonages that have done honour to the human nature.


A. D.

230.

II. As *Origen's* virtue is one of thoſe things, *Select paſ-* by which he is moſt diſtinguiſhed, and one *ſages.* deſign of this work is to promote true piety by giving my readers ſome idea of the ſpirit of the *Chriſtians* of the firſt ages; I hope it will be allowed me to tranſcribe ſome paſſages conducive to that end from a writer whoſe works were ſo numerous, before I proceed to his teſtimonie to the ſcriptures.

I. There are in *Origen* many marks of unaffected modeſtie and true humility. In a homilie which we now have only in *Latin* he has a thought, that angels may offer firſt-fruits to God, which they collect out of the fields of this world: “ The (*f*) fields of the
“ angels,

(*f*) In Num. Hom. xi. T. 2. p. 308. B. C. Benedicē.

A. D. 230.  “ angels, *says he*, are our hearts. Each one
 “ of them therefore out of the field which
 “ he cultivates offers first-fruits to God. If
 “ I should be able to produce to day some
 “ choice interpretation, worthie to be present-
 “ ed to the supreme High-priest; so that
 “ out of all those things which we speak and
 “ teach, there should be somewhat consider-
 “ able, which may please the great High-
 “ priest; it might possibly happen, that the
 “ angel who presides over the church, out
 “ of all our words might choose something,
 “ and offer it as a kind of first-fruits to the
 “ Lord out of the small field of my heart.
 “ But I know, I do not deserve it: nor am
 “ I conscious to myself, that any interpreta-
 “ tion is discovered by me, which the angel
 “ who cultivates us should judge worthie to
 “ offer to the Lord as first-fruits, or first-
 “ born. And I (*g*) wish, that what we
 “ speak and teach may be such, that we may
 “ not deserve to be condemned for our
 “ words. That will be favour enough for
 “ us.”

2. In

(*g*) Atque utinam tale sit quod loquimur et docemus, ut non pro verbis nostris condemnari mereamur, sufficeret nobis haec gratia. *Ibid.*

2. In a homilie upon *Ezekiel* he says, A. D. 230.
 “ The (*b*) devil has many snares. He often
 “ lays snares for me, who preach in the
 “ church, that he may shake the whole
 “ church by my conversation. And there-
 “ fore they who are in public stations are
 “ attacked by the enemy, that by the fall
 “ of one man, which cannot be hid, all may
 “ be offended, and the faith be obstructed by
 “ the wicked life of a few clergimen.” How
 modest, says a commentator upon this place,
 is *Origen*! of whom nevertheless *Eusebe* (*i*)
 says, that he was such in his conversation, as
 he was in his doctrine: and that he did not
 so much recommend the faith by his preach-
 ing, as by his life.

3. In another (*k*) homilie recommending
 the hearing of the word of God with an ho-
 nest heart and good disposition of the mind,
 and

(*b*) *Mihi ipsi qui in ecclesia praedico, laqueos saepe tendit, ut totam ecclesiam ex mea conversatione confundat. Et ideo plus hi, qui sunt in medio, oppugnantur ab inimico, ut per ruinam unius hominis, quae celari non potest, omnibus scandalum fiat, et impediatur fides per pessimam conversationem clericorum. In Ezech. Hom. vii. T. 2. p. 642. Basil. 1571.*

(*i*) Ὅϊον γὰρ τὸν λόγον, τοιούδε φασὶ τὸν τρόπον ἢ οἶον τὸν τρόπον, τοιούδε καὶ τὸν λόγον ἐπεδείκνυτο. Διὸ δὴ μάλις α, συναϊρομένης αὐτῷ δυνάμεως θείας, μυρίας ἐνήγεν ἐπὶ τὸν αὐτῶ ζῆλον. *Eus. l. vi. cap. 3. p. 205. A.*

(*k*) *In Num. Hom. iii. T. 2. p. 280. A. B. C. Bened.*

A. D. and censuring some faults of hearers, which
 230. he fears are in some of the catechumens,
 and perhaps also in some that have received
Rom. ix 6. baptism, he says: " For all are not Israel, who
 " are of Israel. Nor (1) are all who have
 " been baptis'd with water, baptis'd also with
 " the Holy Spirit: as on the contrarie, not all
 " who are catechumens are strangers, or de-
 " stitute of the Holy Spirit. For I find in the
 " divine scriptures some catechumens account-
 " ed worthie of the Holy Spirit, and others
 " after baptism unworthie of the gifts of the
 " Spirit. *Cornelius* was a catechumen, and
 " before he came to the water deserved to
 " receive the Holy Spirit. *Simon* had been
 " baptis'd, but because he asked hypocritical-
 " ly, he was refused the gift of the Holy Spi-
 " rit. And I would not that you should doubt
 " that there are now some *Corneliuses* among
 " the catechumens, to whom it may be
Acts x. 4. " said: *Thy alms and thy prayers are come up*
 " *to heaven.* And again among the people
 " of the faithful there are some *Simons*, to
Acts xiii. " whom it may be said: *O full of all subtilty,*
 10. " *thou child of the devil, thou enimie of all*
 " *righte-*

(1) Neque omnes qui loti sunt aqua, continuo etiam Sancto Spiritu loti sunt. *Ib. A.*

“ *righteousness*. These things I speak by way
 “ of reproof of myself, and not of the hear-
 “ ers only : for I also am one of them that
 “ hear the word of God.”

A. D.
 230.

4. *Origen* in his books of Principles, where he gives himself a liberty to discourse of abstruse and difficult points, and advances propositions justly disputable, often uses expressions (*m*) of caution and diffidence. And in his homilies likewise to the people it is very common with him to desire his hearers (*n*) to judge, and examine what he says, whether it be just or not, and not to take things upon trust. This is polite, as well as modest.

5. He tells *Ambrose* (*o*) in one of his prefaces, that to write commentaries upon the scrip-

(*m*) Quae quidem a nobis etiam cum magno metu et cautela dicuntur, discutientibus magis et pertractantibus quam pro certo ac definito statuentibus . . . Nunc autem disputandi specie magis quam definiendi, prout possumus, exercemur. *De Princip. L. i. c. 6. T. i. p. 69. B. C. Bened.*

(*n*) Et vos facite quod scriptum est, ut uno dicente omnes examinent. [1 Cor. xiv. 29.] Me ergo dicente quod sentio, vos discernite et examine, si quid rectum est, aut minus rectum. *In libr. Jesu. Hom. xxi. T. 2. p. 418. Ed. Benedict.*

(*o*) Ταῦτα δὲ ὑμῖν ἐν προομιῶν λέλεκται, εἰς μέγιστον ἀγῶνα, καὶ ὁμολογημένως ὑπερ ἡμᾶς, . . . ἀναγκαζόμενοι ὑπὸ τῆς πολλῆς σου φιλομαθείας, καὶ δυσωπεμένους ὑπὸ τῆς χρηστότητος, καὶ τῆς μετριότητός σου, ἱερὲ Ἀμβρόσιε καλεῖσθαι . . . Μάρτυς ἔσο μοι πρὸς Θεόν,

A. D. ^{230.} scriptures, and publish them to the world, was a thing above his strength: but out of his goodnesse he was pleased to think him fit for such a work. Since he had been one great means of his writing so much, he tells him, that he must bear witness to God for him, when he shall be called to account for his life and writings, with what purpose and disposition of mind he had acted. And earnestly entreats him to pray to God for him, that he may seek the truth in a right manner, and may be able to discover it.

6. *Pamphilus* in his apologie for *Origen*, mentioning several of his virtues says, that his (oo) humility was the most amiable of them all. Indeed I do not remember to have observed one proud or conceited thought or expression in all his writings. It should be owned however, that after his removal from *Alexandria* he wrote a letter to his friends in that city, in which he complains of injustice done him on several accounts. But as we have

Θεου, μεθ' ὅλα τῆ βίη, καὶ περὶ τῶν ὑπηγορευμένων ἐξελάζομενον, ποία τε προθέσει τῆτο γεγενῆσθαι . . . ἀξίκαμεν τοίνυν, . ὅπως . . . αἰτήσεις δοθῆναι ὑμῖν πρῶτον καλῶς ζητεῖν. κ. λ. *Orig. in Ps. i. T. 2. p. 526 C. D. E.*

(oo) . . . non humilitatis, quae supra ceteras omnes virtutes ejus maximam gratiam continet. *Pamph. pro Or. Apol. p. 757. Basl.*

have not that letter in *Greek*, nor entire in *Latin*, it is not very easie to form a judgement upon it: and even here he leaves his enemies to the mercie of God, and (*p*) professes his obligation rather to pity than hate them: and to pray for them, rather than wish them ill. Moreover in his Commentaries upon St. *John's* Gospel (*q*) he speaks of the *Alexandrian* storm, and compares his escape to God's deliverance of the children of *Israel* out of *Egypt*. But I do not know, that these things cast any reflection upon *Origen's* good temper, which is conspicuous in so many places. There is a remarkable passage taken notice (*r*) of by *Tillemont*, where *Origen* speaks of the excesses and dangers of love, as well as hatred: which may serve to shew, that he knew how to defend himself without pride or passion. *Origen* speaks of the different sentiments, which men form of others, as (*s*)


a com-

(*p*) Quorum magis misereri quam eos odisse debemus; et orare pro illis, quam eis imaledicere. *Ep. ad Amicos Alex. T. i. p. 5. A. Bened.*

(*q*) Ἐι κὶ ὁ κατὰ τὴν Ἀλεξανδρείαν χειμῶν ἀντιπράττειν ἐδῶκεται. κ. λ. *Comm. in Job. Huet. T. 2. p. 94. A. B. C.*

(*r*) *Tillemont Mem. Ec. T. 3. P. 3. p. 266. Origene Art. 37.*

(*s*) Quod quidem in ecclesia patimur: plerique enim dum plus diligunt quam meremur, haec jaectant et loquuntur, sermones nostros doctrinamque laudantes, quae conscientia nostra non recipit.

A. D ^{230.}
 a common case, relating to those who have any eminent station in the church: but it is likely, there is a particular reference to his own case: though out of his prevailing modestie he brings in others to share with him, and speaks in the plural number. “ Some
 “ there are, *says he*, who love us more than
 “ we deserve, and speak more advantageously
 “ of us and our performances than we ap-
 “ prove of. On the other hand some defame
 “ our discourses, by accusing us of sentiments
 “ we never held. Neither the one nor the
 “ other of these keep to the rule of justice:
 “ but they both deviate from the truth, one
 “ through hatred, the other through excessive
 “ love.” I suppose, *Tillemont's* remark upon
 this passage will be allowed to be well found-
 ed; that these complaints are made with as
 much humility, as justice.

7. In the next place I would take a few passages out of *Origen's* Exhortation to Martyrdom: Having quoted *Matth. xix. 27. 28. 29.*
 he

recipit. Alii vero tractatus nostros calumniantes, ea sentire nos criminantur, quae nunquam sensisse nos novimus. Sed neque hi qui plus diligunt, neque illi qui oderunt, veritatis regulam tenent: et alii per dilectionem, alii per odium mentiuntur. Unde oportet charitati frena imponere, &c. *In Lucam. Hom. 25. p. 236. Basil.*

he says to *Ambrose*: “ For (t) the sake of A. D.
 “ these sayings I could wish to be as rich as ^{230.}
 “ you, or richer, and then to be a Martyr
 “ for *Christ*; that I may receive manifold, or,
 “ as in *Mark*, an hundred fold.” Afterwards, *Mark* x.
 having quoted *Luke* xiv. 26. “ But (u) do ^{30.}
 “ you so hate your life, as that by hating it
 “ you may keep it to life eternal: being *John* xii.
 “ persuaded, that it is a good and profitable ^{25.}
 “ hatred, which *Jesus* teaches. And as life
 “ must be hated, that it may be kept to
 “ eternal life, so do you, who have them,
 “ hate also wife and children, and brethren
 “ and sisters, that you may be profitable to
 “ those you hate. . . And (w) as it was said
 “ to those who were of the seed of *Abra-*
 “ *ham*: I know that ye are *Abraham*’s seed. *John* viii:
 “ Again, If ye were *Abraham*’s children, ye ^{37. 39.}
 “ would do his works: So it will be said to
 “ your children: I know that ye are the
 “ children of *Ambrose*: and, if ye were the
 “ seed of *Ambrose*, ye would do his works.

Q

“ And

(t) Τέτων δὲ ἔνεκεν τῶν ῥητῶν, ἠυξάμενον ἀν τοσαῦτα κλησάμενος ἐπὶ χθῆς, ὅποσα ἔχεις, ἢ ἢ τέτων πλείονα, γενέσθαι μάλις ἐν χριστῷ τῷ Θεῷ, ἵνα πολλαπλασίονα λάβῃς, ἢ, ὡς ὁ Μάρκος φησὶν, ἐκατοῦσιπλασίονα. *Exb. ad Mart.* § 14. T. i. p. 283. D. Bened.

(u) *Ibid.* § 37. p. 299. c.

(w) *Ibid.* § 38. p. 299. E.

A. D. “ And perhaps they will do so, you helping
 23. “ them more after your departure than if you
 “ had continued with them.”

8. Still in the same work : “ *Christ* (*x*) has
 “ laid down his life for us. Let us therefore
 “ also lay down our life, I will not say for
 “ him, but for ourselves, and for those who
 “ may be edified by our Martyrdom. Once
 “ more : And (*y*) perhaps, as we are redeem-
 “ ed by the blood of *Christ*, *Jesus* having re-
 “ ceived a name above every name ; so some
 “ will be redeemed by the blood of martyrs.”

9. It is glorious to write in this manner to
 a beloved and excellent friend, upon whom
 too a man has his chief dependence, as *Ori-
 gen* had upon *Ambrose*. This is true friend-
 ship. This is to esteem heaven above the
 world, and to prefer religion to our own pri-
 vate interest. Such exhortations as these may be
 reckoned, next to suffering for *Christ* ourselves,
 some of the best proofs of our integrity, and
 of our true love both of *Christ* and our friends.

10. The

(x) Ὅτι περὶ ἡμῶν ἔθνηεν Ἰησοῦς τὴν ψυχὴν· καὶ ἡμεῖς ἐν θάμνῳ
 αὐτοῦ, ἢ ἐν ἐρῶ ὑπὲρ αὐτοῦ, ἀλλ' ὑπὲρ εἰδύτων· οἶμαι δ' ὅτι καὶ
 ὑπὲρ τῶν ἐν τῷ μαρτυρίῳ ἡμῶν ἀποδεδειγμένων. § 41.
 p. 301. D.

(y) Τόχα δὲ καὶ ὡς περ τιμῆς ἀμαλίου τῷ Ἰησοῦ ἠγοράσθημεν,
 Ἰησοῦ λαβύλλος τὸ ὄνομα τὸ ὑπὲρ πάντων ὀνομα· ἕτως τῷ τιμῆς
 ἀμαλίου τῶν μαρτύρων ἀγοράσθησονται τινες. § 50. p. 309. c.

10. The conclusion of that work is admirable. Says *Origen*: “These † things I
 “ have written unto you according to my
 “ ability, praying likewise, that they may
 “ be of some use to you in the present com-
 “ bat. But if the abundant knowledge of
 “ the mysteries of religion, with which you
 “ are favored, especially in your present
 “ honorable condition, affords you better
 “ counsel, and more effectual to the pur-
 “ pose, infomuch that you cannot but look
 “ upon what I have offered, as childish and
 “ contemptible, it is no more than I could
 “ wish. My aim is not, that you should
 “ obtain the crown by my assistance, but by
 “ any means whatever. And may it be ob-
 “ tained by what is most divine and excel-
 “ lent, and surpassing all human capacity,
 “ the words and wisdom of God.”

A. D.
230.

11. *Origen* impartially teaches the duties of the pastors, as well as of the people of *Christ's* church. He (z) mightily recommends hu-
 Q 2 mility

† *Exb. ad Martyr. p. 310.*

(z) Qui vocatur ergo ad episcopatum, non ad principatum vocatur, sed ad servitutem totius ecclesiae. *In Esaiam Hom vi. p. 563. in it. Tom. i. Basl.* Quanti presbyteri constituti obli-
 sunt humilitatis! quasi idcirco fuerint ordinati, ut humiles esse
 desiste-

A. D.

230.



military and condescension to Bishops and Presbyters. He complains (a) of the pride and haughtiness of some Bishops in his time, especially in great cities. He says, it is not to be thought, that (b) the clergy will be universally saved. For many Presbyters will perish, and many of the Laity will be found among the blessed. He (c) earnestly dissuades from committing the care of churches to covetous, tyrannical, ignorant and irreligious Bishops, or Presbyters, or Deacons, which he compares to selling doves in the temple. And

desiderent. Quin potius humilitatem sequi debuerant, quia dignitatem fuerant consecuti. *In Eszech. Hom. ix. p. 647. fin.* Hæc autem diximus, volentes ostendere, quod ecclesiarum principes, principum mundialium imitatores esse non debent, sed imitari debent Christum accessibilem, et mulieribus loquentem, & pueris manus imponentem, &c. *In Matth. Tr. xi. p. 87. Tom. ii. Basil.*

(a) Nos autem tales sumus, ut etiam malorum principum mundi excedere superbiam videamur: et non solum quaerimus sicut reges acies præcedentes, et terribiles nos, et accessu difficiles maxime pauperibus exhibemus. . . . Et est videre in quibusdam ecclesiis præcipue civitatum maximarum, principes populi Christiani nullam affabilitatem habentes, vel habere ad se permittentes. *In Matth. Tr. xi. p. 86. fin.*

(b) Ἴσε δὲ ὅτι ἡ πάσις ὁ κληρὸς σώζει· πολλοὶ γὰρ καὶ πρεσβύτεροι ἀπολλύονται· πολλοὶ καὶ λαϊκοὶ μακάριοι ἀποδειχθήσονται. *In Jerem. Hom. xi. p. 113. E. Tom. i. Huet.*

(c) Καὶ νομίζω ἐρμύζειν τὸν περὶ τῶν πωλύντων τὰς περισερὰς λόγον τοῖς παραδειδοῖς τῆς ἐκκλησίας ἀισχροκερδέσι, καὶ τυραννικοῖς, καὶ ἀνεπισήμοσι, καὶ ἀνευλαβέσιν ἐπισκόποις, ἢ πρεσβυτέροις, ἢ διακόνοις. *Coen. in Matth. p. 442. B. Huet.*

And elsewhere (*d*) declares, that for the most part the government of the churches was bestowed upon men qualified to teach, and of a good life: not upon such as were ambitious of authority, but upon those who out of modestie were unwilling to accept so great a charge. And he says: More (*e*) will be expected of him, as a Presbyter, than of a Deacon: more of a Deacon than of a Layman: but from a Bishop, most of all. Whence it appears, that *Origen* preached to himself, as well as to others.

A. D.

230.



III. To these passages shewing the pious *More select*
disposition of *Origen's* mind, and, as I apprehend, strongly recommending the like to others, I would add a few miscellaneous observations worthie of our notice. *passages.*

I. *Origen* was of opinion, that the light of nature duly cultivated is of use to bring men

Q 3

to

(*d*) Τὰς δυνατὰς λόγῳ καὶ βίῳ ὑγιᾶ χραιμένους ἐπὶ τὸ ἄρχειν ἐκκλησιῶν παρακαλῶμεν. κ. λ. *Contr. Cels. l. 8. p. 798. C. Tom. i. Bened.*

(*e*) Πλεῖον ἐγὼ ἀπαίῃμαι παρὰ τὸν διάκονον, πλεῖον ὁ διάκονος παρὰ τὸν λαϊκόν· ὁ δὲ τὴν πάντων ἡμῶν ἐγκεχειρισμένος ἀρχὴν αὐτὴν τὴν ἐκκλησιασικὴν ἐπὶ πλεῖον ἀπαίῃται. *In Jerem. et Hom. xi. p. 114. A. Huet.*

A. D.
230.

to embrace the *Christian* Religion. For having quoted *Rom. ii. 15.* he (*f*) says: “That
“ God gave the law of nature to mankind,
“ and wrote it in the minds of all. This affords
“ seeds and principles of truth. And if
“ we rightly cultivate those seeds, they will
“ bring forth the fruit of life through *Jesus*
“ *Christ* our Lord.”

2. *Origen* affirms, “That (*a*) they are the
“ wisest *Christians*, who have most carefully
“ examined the several sects of *Judaism* and
“ *Christianity*.”

3. *Origen* was a man of generous sentiments, and he represents the moderation of *Christians* toward men of different opinions as very remarkable. *Celsus* had said, that the several sects of *Christians* were very rigid, and full

(*f*) Quis autem scripsit in cordibus eorum, nisi Deus digito suo? Legem utique naturalem, quam dedit Deus humano generi, et in cunctorum mentibus scripsit: unde et initia sumimus, ac semina quaedam ad perscrutandam capimus veritatem: quae semina si bene excolamus, fructum vitae afferent in nobis in Christo Jesu domino nostro. *In Numeros Hom. x. T. 2. p. 303. C. Bened*

(*a*) Οὐτως ἔτι παρ' αὐτὸν ἐπιμελὲς ἐνδείξαται τοῖς Ἰουδαῖοις καὶ Χριστιανισμῷ ἀφίρσεσι, σεβῆτατον Χριστιανὸν γενέσθαι. *Contr. Cels. l. 3. p. 119. Cant. p. 455. C. Bened.*

full of enmity toward each other. *Origen* answers: “ Such (b) of us as follow the doctrine of *Jesus*, and endeavor to be conformed to his precepts, in our thoughts, words and actions; *being reviled, we bless*: ^{1 Cor. iv.} *being persecuted, we suffer it*: *being defamed, we entreat*. Nor do (c) we say injurious things of those who think differently from us. We labor indeed all that is in our power to convert men to the service of the only true God the creator of the world, and to engage them to act in all respects, as they that shall be judged. But they who consider the words of our Lord, *Blessed are the peaceable, and blessed* ^{Matth. v.} *are the meek*, will not hate those (d) who corrupt the *Christian* religion, nor give opprobrious names to those who are in error.”

4. *Origen* believes, there will be different degrees of glorie and happineffe in the future state,

Q 4

(b) *Contr. Cels. l. v. p. 273. Cant. p. 627. B. C. D. Bened.*

(c) Καὶ ἐκ αὐτῶν ῥητὰ καὶ ἀρρήτα λέγομεν τὸς ἄλλα δοξάζουσι. *Ibid.*

(d) Οὐκ ἂν ἀποσυγῆσαιεν τὸς παραχαράττουσι τὰ χρίσια νομισμῶν, ἐδὲ Κίρκας καὶ κύκνηρα αἰμύλα λέγοιεν τὸς πεπλανημένους. *Ibid.*

A. D. ^{230.} state, according to mens works in the present world. Having quoted *1 Thess.* iv. 15. 16. 17. he says: “ A (b) diversity of translation, “ and a different glorie undoubtedly will be “ given to every one according to the merits “ of his actions, and every one will be in “ that order, which the merits of his works “ have procured for him.”

5. He has a fine observation in his books against *Celsus*: “ That when God designed “ true religion should obtain among the “ Gentils, he had so ordered things by his “ providence, that they should be under the “ one empire of the *Romans*: least if there “ had been many kingdoms and nations, the “ Apostles of *Jesus* should have been obstruct- “ ed in fulfilling the command he gave them, “ saying: *Go, and teach all nations*: . . . It would, “ says (c) *he*, have been a great impediment “ to

(b) *Diversitas autem translationis et glorie ex meritis sine dubio et actibus uniuscujusque praestabitur, et erit unusquisque in eo ordine quem sibi gestorum merita contulerint. In Num. Hom. i. T. 2. p. 277. Bened.*

(c) Ἦν δὲ ἂν ἐμπόδιον τῷ νεμῆθῆναι τὴν Ἰησοῦ διδασκαλίαν εἰς πᾶσαν τὴν οὐκ ἐμένον τὸ, πολλὰς εἶναι βασιλείας ἢ μόνου διὰ τὰ προεφημμένα. ἀλλὰ καὶ διὰ τὸ ἀναγκάζεσθαι ἐρασίεσθαι καὶ ὑπὲρ τῶν παρτίδων πολεμεῖν τῶς πάντας. *Contr. Cels. l. 2. T. i. p. 412. D. E. Bened.*

“ to the spreading of the doctrine of *Christ*
 “ all over the world, if there had been many
 “ kingdoms. For, not to mention other
 “ things, these might have been at war with
 “ each other: and then men would have
 “ been obliged to be every where in arms,
 “ and fight for the defense of their coun-
 “ trey.”

A. D.

230.

6. I shall add here but one passage more, concerning the success of the *Christian* doctrine: which, considering the age of our author, is very valuable. When *Origen* wrote his books against *Celsus*, the church had peace.
 “ By the good providence of God, *says he*,
 “ the *Christian* religion has so flourished and
 “ continually increased, that it is now preach-
 “ ed freely without molestation, although
 “ there were a thousand obstacles to the
 “ spreading the doctrine of *Jesus* in the
 “ world. But, as it was the will of God,
 “ that the Gentils should have the benefit of
 “ it, all the counsels of men against the *Chri-*
 “ *stians* were defeated. And by (d) how much
 “ the

(d) Ὅσα γὰρ αὐτὲς ἐταπείνω βασιλεῖς, καὶ ἔθνην ἠγέμενοι, καὶ δῆμοι πανταχῶ, τοσέτω πλείους ἐγένοντο, καὶ κατίχθον σφόδρα . . . *Cont. Cels. l. vii. p. 349. Cant. p. 713. A. Bened.*

A. D. “ the more Emperours, and Governours of
 230. “ provinces, and the People every where
 “ strove to depress them; so much the more
 “ have they encreased, and prevailed exceed-
 “ ingly.”

*A cata-
 logue of the
 books of the
 N. T.*

IV. I now proceed to *Origen's* testimonie to the books of the New Testament.

In *Eusebe's* Ecclesiastical Historie is a chapter with this title: *How (e) Origen mentions the scriptures of both Testaments.* The former part of that chapter contains a catalogue of the books of the Old Testament in a passage of *Origen* taken from his Exposition of the first *Psalms*. The later part of the chapter concerns the books of the New Testament. I shall transcribe this part now at length, though it relates to several parts of the New Testament, and is taken from several pieces of *Origen*; that so we may have the benefit of *Eusebe's* connection, if indeed there is any benefit in it.

Having then recited *Origen's* catalogue of the scriptures of the Old Testament *Eusebe* proceeds:

(e) Ὅπως τῶν ἐνδιαθῆκων γραφῶν ἐμνημόνευσεν. H. E. lib. vi. cap. 25.

proceeds: “ But in the (f) first book of his
 “ Commentaries upon the Gospel of *Matthew* A. D.
230.
 “ [Origen] observing the ecclesiastical canon,
 “ declares that he knew only four Gospels,
 “ expressing himself thus: *As I have learned*
 “ *by tradition concerning the four Gospels, which*
 “ *alone are received without dispute by the*
 “ *whole church of God under heaven. The first*
 “ *was written by Matthew, once a publican, af-*
 “ *terwards an apostle of Jesus Christ: who deli-*
 “ *vered it to the Jewish believers composed in the*
 “ *Hebrew language. The second is that accord-*
 “ *ing to Mark, who wrote it as Peter dictated it*
 “ *to him. Who therefore also calls him his son in*
 “ *his catholic epistle, saying: The church* 1 Pet.
v. 13.
 “ *which is at Babylon, elected together with*
 “ *you, saluteth you, and so doth Mark my*
 “ *son. The third is that according to Luke,* Rom. xvi.
 “ *the Gospel commended by Paul, published for* 25.
 “ *the*

(f) Εν δὲ τῷ πρώτῳ τῶν εἰς τὸ κατὰ Ματθαῖον εὐαγγέλιον, τὴν ἐκκλησιαστικὴν φυλάττην κενύουσα, μόνα τέσσαρα εἰδέναι εὐαγγέλια μαρτυρεῖται, ὡς ἐν πάσι γράσασιν ὡς ἐν παραδόσει μαθῶν περὶ τῶν τεσσάρων εὐαγγελίων, ἃ καὶ μόνα ἀντίρρητά ἐστιν ἐν τῇ ὑπὸ τὸν οὐρανὸν ἐκκλησίᾳ τῷ Θεῷ ὅτι πρώτον μὲν γέγραπται: τὸ κατὰ τὸν σοφὸν τελώνην, ὕστερον δὲ ἀπόστολον Ἰησοῦ Χριστοῦ Ματθαίου, ἐκδεδοκίματα αὐτὸ τοῖς ἀπὸ ἰουδαϊσμῶ πεισέουσιν, γράμμασιν ἑβραϊκαῖς συζηταζόμενον· δεύτερον δὲ τὸ κατὰ Μάρκον, ὡς Πέτρος ἐξηγήσατο αὐτῷ ποιήσαντα· ἢ καὶ ἰδὸν ἐν τῇ καθολικῇ ἐπιστολῇ διὰ τέτων ἀμολόγησε φάσαν· . . . καὶ τρίτον τὸ κατὰ Λυκᾶν, τὸ ὑπὸ Παύλου ἐπαινούμενον εὐαγγέλιον, τοῖς ἀπὸ τῶν ἐθνῶν πεποιηκότα· ἐπὶ πάνσι τὸ κατὰ Ἰωάννην. *Ibid.* p. 226. B. C.

- A. D. “ *the sake of the gentil converts. Lastly, that*
 230. “ *according to John. And in the first book of*
 2 Tim. ii. “ *his expositions upon the Gospel according to*
 8. “ *John the same author speaks thus of the*
 2 Cor. iii. “ *Epistles of the Apostles: Paul (g) who was*
 6. “ *made an able minister of the New Testa-*
 “ *ment, not of the letter, but of the spirit;*
 “ *who fully preached the Gospel from Jeru-*
 Rom. xv. “ *salem round about unto Illyricum, did not*
 19. “ *write to all the churches he had taught: and*
 “ *to those, to which he did write, he sent only*
 Matth. “ *a few lines. Peter, on whom the church of*
 xvi. 18. “ *Christ is built, against which the gates of*
 “ *hell shall not prevail, has left one epistle*
 “ *[universally] acknowledged. But let it be*
 “ *granted likewise, that he wrote a second: for*
 John xxi. “ *it is doubted of. But what need I speak of*
 20. “ *John, who leaned upon the breast of Jesus,*
 “ *who has left us one Gospel, professing at the*
 John xxi. “ *same time, that he was able to write more*
 5. “ *than even the world itself could contain. He*
 “ *wrote also the Revelation, in which he is*
 Rev. x. 4. “ *commanded to be silent, and not to write the*
 “ *voices of the seven thunders. He has also left an*
 “ *epistle of a very few lines. Grant also a se-*
 “ *cond, and a third: for all do not allow these*
 “ *to*

“ to be genuine. However they do not both to-
 “ gether make a hundred lines. Finally of the
 “ epistle to the *Hebrews*, in his Homilies up-
 “ on it he gives his opinion in this manner:
 “ That the style of the epistle to the *Hebrews*
 “ has not the Apostle’s rudeness of speech, who
 “ has confessed himself rude in speech, that is,
 “ in language. But this epistle, as to the tex-
 “ ture of the style, is elegant Greek: as every ^{2 Cor. xi. 6.}
 “ one will allow, who is able to judge of the dif-
 “ ferences of styles. Again, he says, the senti-
 “ ments of the epistle are admirable, and not
 “ inferior to the acknowledged writings of the
 “ Apostle. This will be assented to by every one,
 “ who reads the writings of the Apostle with
 “ attention. Afterwards he adds: If I was to
 “ speak my opinion, I should say, that the sen-
 “ timents are the Apostle’s, but the language and
 “ composition of some one, who committed to writ-
 “ ting the Apostle’s sense, and as it were reduced
 “ into commentaries the things spoken by his ma-
 “ ster. If therefore any church receives this
 “ epistle as Paul’s, it is to be commended even
 “ upon that account. For it is not without rea-
 “ son, that the ancients have handed it down as
 “ Paul’s. But who wrote this epistle, God only
 “ knows certainly. But the account come down to

A. D.

230.

“ *us is various, some saying, that Clement, who was Bishop of Rome, wrote this epistle : others, that it was Luke, who wrote the Gospel, and the Acts.*”

Thus writes *Eusebe*. Upon this chapter of his we may make two remarks: *First*, that it is defective. *Eusebe* has taken here no notice at all of *Origen's* opinion about the epistles of *James* and *Jude*. But perhaps he supposed, his readers would understand this omission, as an intimation, that these epistles were not received by this writer. However, I wish he had been more express, that we might have been in no suspense about his meaning. *Secondly*, it seems, that *Eusebe* is to be blamed for curtailing the last passage of *Origen* taken out of his Homilies upon the epistle to the *Hebrews*. We should have been pleased to see *Origen's* whole argument relating to that epistle, and the author of it: whereas *Eusebe* makes a break, and when he had transcribed a part, he says: *And afterwards Origen adds: or, after some other intervening words he adds.*

These two general remarks upon this long passage from *Eusebe* may suffice for the present. We shall have occasion hereafter to add divers other particular observations upon some parts of

of it, concerning several books of the New Testament.

A. D.
230.

V. In the next place I shall take some other passages of *Origen*, which seem to contain compleat catalogues of the books of the New Testament.

One of them is in the 13th Homilie upon *Genesis*, where *Origen* descanting particularly upon *Gen. xxvi. 18. . . . 22.* says: “ Thus (*b*)
“ *Isaac* digged again the wells of water, which
“ the servants of his father had digged. One
“ servant of his father was *Moses*, who dug
“ the well of the Lawe. Other servants of
“ his father were *David* and *Solomon*, and
“ the Prophets, and all they who wrote the
“ books of the Old Testament. . . . *Isaac*
“ therefore again digged new wells: yea the
“ servants of *Isaac* digged. The servants of
“ *Isaac* are *Matthew*, *Mark*, *Luke*, and *John*.
“ His servants also are *Peter*, *James*, and *Jude*:
“ as

(*b*) Hoc ergo modo fodit puteos Isaac, quos foderant pueri patris sui. Puer patris sui erat Moyfes, qui foderat puteum legis. Pueri patris sui erant David et Salomon, et prophetae, et si qui alii sunt, qui libros scripserunt veteris testamenti . . . Fodit ergo Isaac et novos puteos, imo pueri Isaac fodiunt. Pueri sunt Isaac, Matthaeus, Marcus, Lucas, et Joannes. Pueri ejus sunt Petrus, Jacobus, et Judas: puer ejus est et Apostolus Paulus, qui omnes novi testamenti puteos fodiunt. *Orig. Hom. in Gen. xiii. p. 95. A. Tom. 2. ed. Bened.*

A. D. 230. “ as likewise the Apostle *Paul*, who all dig
 “ the wells of the New Testament.”

Third catalogue.

VI. In his seventh Homilie upon the book of *Joshua*, *Origen* speaks to this purpose:
 “ But (*i*) when our Lord *Jesus Christ* came,
 “ of whom *Joshua* the son of *Nun* was but a
 “ type, he sent forth the priests his Apostles
 “ (*A*) bearing well beaten trumpets, sounding
 “ the

(*i*) Veniens ergo Dominus noster *Jesus Christus*, cujus ille prior filius *Nave* designabat adventum, mittit sacerdotes apostolos suos portantes tubas ductiles, prædicationis magnificam, coelestemq; doctrinam. Sacerdotali tuba prima in *Evangelio* suo *Matthæus* increpuit. *Marcus* quoque, *Lucas* et *Joannes*, suis singulis tubis sacerdotalibus cecinerunt. *Petrus* etiam duabus capitularum suarum personat tubis. *Jacobus* quoque et *Judas*. Addit nihilominus adhuc et *Joannes* tuba canere per epistolas suas et *Apocalypsim*, et *Lucas* apostolorum gesta describens. Novissime autem ille veniens, qui dixit: Puto autem nos *Deus* novissimos apostolos ostendit, et in quatuordecim epistolarum suarum fulminans tubis, muros *Jericho*, et omnes idolatriæ machinas, et philosophorum dogmata usque ad fundamenta dejecit. *Orig. Hom. in libr. Jes. vii. ib. p. 412. A.B.*

[*A*] *Bearing well beaten trumpets.*] *Portantes tubas ductiles.* I suppose *Origen* may allude to *Numb. x. 2. 3.* And, as some argument of this, I shall transcribe a part of another passage of *Origen*, to which the learned reader is referred. Ne forte ergo argenteæ tubæ, quoniam argentum in multis locis pro verbo suscipitur, magna vox verbi intelligitur tuba argentea congregans unumquemq; in ordine. . . . Voces autem argentearum et productilium tubarum in diebus lactitiæ *Israel*, quæ assumuntur in neomeniis ipsorum, erant umbræ futurarum neomeniarum, de quibus dicit apostolus. &c. in *Matth. Tract. 30. p. 151. Tom. 2. Basil*

I may also add a passage of *Jerome*, confirming this interpretation. De hac tuba et Apostolus loquitur: [*1 Cor. xv. 1 Thess. iv.*] et in *Apocalypsi* *Johannis* legimus: [*viii.*] et in Veteri

“ the glorious heavenly doctrine. *Matthew* A. D. 230.
 “ sounds first with his priestly trumpet in his
 “ Gospel: *Mark* also, and *Luke* and *John*,
 “ founded with their priestly trumpets. *Pe-*
 “ *ter* likewise sounds aloud with the two
 “ trumpets of his epistles: *James* also and
 “ *Jude*. And *John* sounds again with his
 “ trumpet in his epistles and the Revela-
 “ tion: and *Luke* also once more relating
 “ the actions of the Apostles. Last of all
 “ comes he, who said: *For I think, that God* ^{1 Cor. iv.}
 “ *hath set forth us the Apostles last:* and found-^{9.}
 “ ing with the trumpets of his fourteen Epi-
 “ stles he threw down to the foundations
 “ the walls of *Jericho*, and all the engines of
 “ idolatrie, and the schemes of the philoso-
 “ phers.”


These two passages are taken out of the remaining *Latin* versions of those works of *Origen*, made by (*k*) *Ruffin*. I am of opinion therefore, that these catalogues are not to be relied upon. These passages run well enough in the stile of *Origen*. But it was very easie for a translator to thrust in a name or two, or alter a few words, and thereby render the whole

R

agee-

Veteri Testamento tubae ductiles ex auro, et aere, argenteoque, fieri praecipuntur. . . . In *Matt.* xxiv. 31. *T. iv.* p. 117.

(*k*) *Vid. Huet Origenian. L. 3. cap. 2. § 3. n. i. et w. Tillem. Mem. Ec. T. 3. P. 3. Origene Art. 29. 30.*

A. D. 230.  agreeable to the sentiments of the times in which he wrote, without making any very remarkable alteration in the style of his author. This last is one of the catalogues given by (l) *Hody*. And indeed *Ruffin* professes to have made an exact translation of *Origen's* Homilies upon the book of *Joshua*. But his word is hardly to be taken in that matter. Nor is it impossible, that some alterations may have been made in the copies of *Ruffin's* version since his time. It is somewhat remarkable, that in the forecited passage there is a various reading, where (m) *Peter's* two epistles are mentioned. And soon after in the same Homilie, when *Origen* quotes *St. John's* first epistle, it is in this manner: " This (n) is what *John* sounds in the trumpet of his epistle, saying, *Job. ii.* Love not the world, nor the things that are in the world." 45.

It is very fit, we should be at the pains of examining things more particularly. I shall endeavor therefore to set *Origen's* opinion of the several books of the New Testament in

(l) *Hody de Biblior. Text. Origin. p. 646. Col. 29.*

(m) duabus.] Gemeticensis: ex tribus. *vid. T. 2. p. 412. Bened.*

(n) Hoc est quod et Joannes epistolae suae personat tuba dicens: Nolite diligere mundum, neque ea quae in mundo sunt. *ibid. p. 413. D.*

in a full light. Some prolixity in considering the works of so great a man in the third A.D.
230. centurie will not be disagreeable.

VII. We transcribed (B) just now a passage *Gospels.* from *Eusebe* concerning the four *Gospels* taken out of the first book or *Tome* of *Origen's* commentaries upon *St. Matthew's Gospel*.

1. Again, in the 16th *Tome* of his commentaries upon the same *Gospel* he expressly mentions (o) *four Evangelists*.

2. In his *Commentaries* upon *St. John* he says, “ That (p) as he is one, whom many “ preach, so it is one *Gospel* in virtue which “ is writ by several. For indeed what is “ writ by four is one *Gospel*.” I put down in the margin a few more (q) passages,

R 2

where

(B) See *Numb. iv.*

(o) Τὰ δὲ κατὰ τὸν τόπον καὶ οἱ λοιποὶ τρεῖς εὐαγγελισταὶ ἐξέ-
θευσ, ὡν τὴν πρὸς ἀλλήλους διαφορὰν τῶ προκειμένῳ καιρῷ ἐστὶ
διηγῆσασθαι, . . τῶν τεσσάρων εὐαγγελιστῶν ἀναγραφῶν τὰ
κατὰ τὸν τόπον. κ. λ. *Comm. in Matth. T. i. p. 439. D. E.*
Huet. ed.

(p) Ὅου συνιέντες, ὅτι ὡς εἷς ἐστὶν ὃν εὐαγγελίζονται κλέιους,
ἕτως ἐν ἐστὶ τῇ δυνάμει τὸ ὑπὸ τῶν πολλῶν εὐαγγέλιον ἀναγε-
γραμμένον· καὶ τὸ ἀληθῶς διὰ τεσσάρων ἐν ἐστὶν εὐαγγέλιον. *Com.*
in Job. p. 91. C. D. Huet. T. 2.

(q) Παράσημεσον δὲ ὅτι τῶν τεσσάρων ἐιρηκίτων τὸ, ἐν ὕδασι
ὁμολο-

A. D. 230. where *Origen* expressly mentions *four Evangelists or Gospels*. Perhaps this may be of use to us hereafter.

3. In his Commentaries upon some of the four Gospels he often compares the several accounts of the other Evangelists. Thus, speaking of *John* the Baptist's imprisonment and death he says: "Therefore (*r*) *Mat-*

Matt. xiv.
17.
Mark vi.
38.
Luke ix.
13.

"*thew* now gave this account, and *Mark*"
"much after the same manner with him."
"But *Luke* has omitted a good part of the"
"historic which is in them." A little after :

"It is (*s*) observable, says he, that in *Matthew*,

"*Mark* and *Luke*, the disciples say, they"
"have *five loaves and two fishes*, without sig-"
"nifying whether they were wheaten or bar-"
"ley

ὁμολογεῖν Ἰωάννην ἐληλυθέναι βαπτίζεν, μόνος Ματθαῖος τῶτο
προσέθηκε τὸ, εἰς μέγαν οἶον. *Comm. in Jo.* p. 124. C. D.
Huet. vid. et p. 127. E. Λεγέτωσαν γὰρ ἡμῖν οἱ παραδεχόμενοι
τὰ τέσσαρα εὐαγγέλια. *ib.* p. 150. E. *vid. et p.* 151. E.
ὡς πάντα τὸν Ἰσραὴλ ἀπὸ τῶν τεσσάρων εὐαγγελιστῶν μαθεῖν. *ib.*
p. 156. A. ἕτοιμα ἦσαν καὶ ἐπὶ τῶν τεσσάρων ἔχον εὐαγγελιστῶν.
p. 153. A. ἡγάμαι δὲ εἶναι σιλότιμον, καὶ ἀρέπον τῶ ἐν Χριστῷ
φιλομαθεῖ συνάγειν ἀπὸ τῶν τεσσάρων εὐαγγελιστῶν πάντα τὰ περὶ
τῆς Καφαρναῦμ ἀναγεγραμμένα. p. 159. D.

(*r*) Διὰ τῶτο νῦν καὶ τῶτο ἀνέγραψεν ὁ Ματθαῖος, καὶ ὁ Μάρ-
κος δὲ αὐτῶ παραπλησίως· ὁ δὲ Λευκᾶς τὰ πολλὰ τῆς παρὰ
τέτοις παρεσιώπησεν ἱστορίας. *Com. in Matth.* T. i. p. 439. D. E.
(*s*) Παρατηρήσειεν μέντοι ὅτι τὸς πέντε ἄρτους καὶ τὸς δύο ἰχθύας
οἱ μαθηταὶ λέγουσιν ἔχειν παρὰ τῷ Ματθαίῳ, καὶ τῷ Μάρκῳ, καὶ
τῷ Λευκᾷ, ἕθ' ὅτι πύρινοι, ἕθ' ὅτι κρίθινοι ἦσαν ὑποσημειωσάμε-
νοι· ὁ δὲ Ἰωάννης μόνος κρίθινος εἶπεν εἶναι τὸς ἄρτους. *Ibid.* p. 235.
C. D.

“ley loaves. *John* only has said, they were
 “*barley loaves.*” So with relation to the hi-
 storie of *Christ's* bearing his crosse, and it's
 being born also by *Simon the Cyrenian*, he com-
 pares (t) our four Evangelists by name.

A. D.
230.John vi.
9.

4. In another place says he: “There (u)
 “being then these like expressions in all four,
 “let us, as we are able, explain the meaning,
 “and observe the lesser differences between
 “them: begining with *Matthew*, who like-
 “wise, as tradition says, wrote first, and de-
 “livered his Gospel to the *Hebrews*, that is,
 “the believers who were of the circumcision.”

VIII. The *Acts of the Apostles* are often ex-
 presly quoted by *Origen*, and ascribed to *Luke*,
 as (c) we have seen already. However I put
 down in the margin (zv) a passage or two more.

R 3

Origen

(t) ΑΛΛ' ὁ μὲν, ἐν ἔτους ὀκταμάσῳ, κατὰ τὸν Ἰωάννην Ἰησοῦς.
 ἐαυτῷ βασάζει τὸν σταυρὸν, καὶ βασάζων αὐτὸν ἐξῆλθεν, ὁ δὲ κατὰ
 τὸν Ματθαῖον, καὶ Μάρκον, καὶ Λουκᾶν, ἐξ ἐαυτοῦ αὐτὸν ἀρει, Σίμων
 γὰρ ὁ Κυρηναῖος αὐτὸν βασάζει. [Conf. Job. xix. 17. Matth.
 xxvii. 32. Marc. xv. 21. Luc. xxiii. 26.] Comm. in Matth.
 T. i. p. 287. E. 288. A.

(u) Ἐχούτες τοῖνον τὰς ὁμοίας λέξεις τῶν τεσσάρων φέρε κατὰ
 τὸ δυνατὸν ἰδωμεν ἰδίᾳ τὸν νῦν ἐκείνης καὶ τὰς διαφορὰς, ἀρξά-
 μενοι ἀπὸ τοῦ Ματθαίου, ὃς καὶ παραδέδωκεν πρῶτος λοιπῶν τοῖς
 Ἑβραίοις ἐκδεδωκέναι τὸ εὐαγγέλιον, τοῖς ἐκ περιτομῆς πιστεύου-
 σιν. in Job. p. 123. C.

(c) See num. iv.

(zv) Καὶ ἐν ταῖς πράξεσιν ὁ Λουκᾶς. Comm. in Job. T. 2.
p. 23.

A. D. ^{230.} *Origen* wrote Commentaries upon this book : or, at least published Homilies upon it. A (x) fragment of his fourth Homilie upon the *Acts* is still extant in *Greek*. *Origen* speaks of the *Acts* of the Apostles as an uncontested book : “ But, says (y) he, suppose some one “ would reject the Epistle to the *Hebrews* as “ not being *Paul’s* : what will he say to *Stephen’s* discourses concerning the Prophets “ slain by the *Jewish* people ? or to what “ *Paul* writes to the *Thessalonians* ? or to “ words of our Lord himself to the like purpose ? ” I have transcribed this from a piece in *Latin*. But there is exactly the same argument in *Origen’s* (z) *Greek* epistle to *Africanus* : where having quoted the epistle to the *Hebrews*, and observed that some might dispute the authority of that epistle, he proceeds to quote, as undoubted books of scripture, the Gospel of St. *Matthew*, the *Acts*, and *Paul’s* first epistle to the *Thessalonians*.

IX. It

p. 23. D. ὡς ὁ Λυκάς ἐν ταῖς πράξεσι τῶν ἀποστόλων ἔγραψεν. *Contr. Cels. l. 6. p. 282. Cant. p. 638. C. Benedict.*

(x) Καὶ ἄλλω ἐκ τῆς εἰς τὰς πράξεις ὁμιλίας δ. *Philoca. cap. vii. p. 32. Cant. et apud. Huet. T. 2. p. 422.*

(y) Sed pone aliquem abdicare epistolam ad Hebraeos, quasi non Pauli, nec non et secretum abjicere Esaiæ : sed quid faciat in sermones Stephani, vel Pauli ad Theſſalonicenses de prophetis interfectis prolatos, vel ipsius Domini nostri ? in *Matth. Tract.*

26. Tom. 2. p. 128. *ſu. Baſil. 1571.*

(z) *Ad. Afric. § ix.*

IX. It is needless to refer to particular places of *Origen's* works for *St. Paul's* epistles, they having been most of them so often quoted by him. Besides, it is well known, that *St. Paul's* epistles were all along generally received in the church, except that to the *Hebræws*. However, I shall observe a few things relating to some of them.

A. D.
230.
} *Paul's*
Epistles.

I. In his books against *Celsus*, in answer to some things objected by that *Epicurean*, *Origen* says: “ Do (*a*) you first of all explain
“ the epistles of him who says these things:
“ and having diligently read and attended to
“ the sense of the words there used, particu-
“ larly in those to the *Ephesians*, the *Colossians*,
“ the *Thessalonians*, the *Philippians*, the *Ro-*
“ *mans*; demonstrate these two things, both
“ that you have understood the words of
“ *Paul*, and that you have observed some of
“ them to be absurd and silly. For if any
“ man reads him with attention, I am posi-

R 4

“ tive,

(*a*) Πρῶτον σαφήνισον τῷ ταῦτα λέγοντι τὰς ἐπιστολάς· καὶ ἐναρτενίσαις τῶν βεβλήματι ἐκάστης ἐν αὐταῖς λέξεως (φέρ' ἅπαν τῇ πρὸς ἐφεσίους, καὶ πρὸς κολοσσαίους, καὶ τῇ πρὸς θεσσαλονικεῖς, καὶ φιλιππησίους, καὶ πρὸς ῥωμαίους) ἀμφοτέρωθεν, καὶ ὅτι νενήκας τὰς Πάυλου λόγους, καὶ παραστήσαι εὐθέως τινὰς ἢ ἡλιθίους· Ἐάν γὰρ ἐπιδῶ ἐαυτὸν τῇ μετὰ τῷ προσέχον ἀναγνώσει, εὖ οἶδ' ὅτι ἢ θαυμάσειαι τὸν νῦν τῷ ἀνδρὸς, ἐν ἰδιωτικῇ λέξει μεγάλη περὶ τοῦτοῦ, ἢ μὴ θαυμάσας, αὐτὸς καταγέλαστος φανήσεται. *Contr. Cels. l. 3. p. 122. Cant. p. 458. T. i. Bened.*

A. D. " tive, that he will admire his ability in ex-
 230. " pressing great things in vulgar words: or,
 " if he does not admire him, he himself will
 " appear ridiculous."

2. The epistle to the *Ephesians* is quoted elsewhere (*b*) by *Origen* with that title.

3. In his books against *Celsus* having quoted I *Thess.* iv. 13. he says, " He (*c*) had
 " explained that passage in his commenta-
 " ries upon the first epistle to the *Thessa-*
 " *lonians.*"

Philemon. 4. The epistle to *Philemon* is but once
 quoted in *Origen's* Greek works published by
Huet, but it is very expressly, in this manner :
 " Which (*d*) *Paul* knowing, in his epistle to
 " *Philemon* he says to *Philemon*, concerning
Ver. 14. " *Onesimus* : *That thy benefit should not be of*
 " *necessity, but willingly.*"

X. I have

(*b*) Ἐν τῇ πρὸς ἐφεσίους ἀναγέγραπται. *De Orat.* p. 205.
C. T. i. Bened. vid. ibid. p. 250. E.

(*c*) Τὴν δὲ αὐτὴν ἡμῖν εἰς τὰς τόπικας διηγήσων ἐξεθέμεθα ἐν οἷς ὑπογράψασαμεν ἐξηγητικὰς τῆς πρὸς Θεσσαλονικεῖς πρῆβεραις ἐπιστολῆς. *Contr. Cels.* l. 2. p. 437. A. B. Bened.

(*d*) Ὅπερ καὶ ὁ Παῦλος ἐπιστάμενος, ἔλεγεν ἐν τῇ πρὸς Φιλήμονα ἐπιστολῇ τῷ φίλῳ περὶ Ὀνησίμου· ἵνα μὴ κατ' ἀνάγκην τὸ ἀγαθὸν σεῖ ἢ, ἀλλὰ κατὰ ἐκέσιν. *In Jerem. Hom.* 19. p. 185. C. T. i. *Huet.*

X. I have already transcribed a long passage from *Origen's* letter to *Africanus* (D), where having quoted the epistle to the *Hebrews*, and argued from it, he says: *But possibly some one pressed with this argument will take refuge in the opinion of those, who reject this epistle as not written by Paul. In answer to such an one we intend to write a distinct discourse to shew that epistle to be Paul's.* Which passage, as we observed, shews, that *Origen* knew very well, that there were some who did not receive the epistle to the *Hebrews* as *Paul's*. It may be suspected likewise, that he had some doubts, whether it was received by *Africanus*, as of authority. He elsewhere also makes a supposal of this epistle's being rejected by some. We cited the passage just now, speaking of the Acts of the Apostles. *Origen* himself however shews his good will to it, and expresses his readinesse to write a distinct discourse to prove it to be an epistle of the Apostle *Paul*.

A. D.

230.

Hebrews.

1. Accordingly we find frequent quotations of this epistle in *Origen's* works, beside those already referred to. “ To the (e) same
“ pur-

(D) See Chap. xxxvii. Num. vi.

(e) Κατὰ τὸ ἐπέφηνεν ὁ ἀπόστολος ὅτι ὀρέγοντες εἶναι διδασκαλίας. κ. λ. Comm. in Job. T. 2. p. 18. B. Huet.

- A. D. “ purpose says the Apostle: *when for the*
 230. “ *time ye ought to be teachers of others.* In
 Heb. v. 12. “ the (*f*) epistle to the *Hebrews*, the same
 “ *Paul* says.” Again, “ *Paul* (*g*) in the epi-
 “ *stle to the Hebrews.*” These citations are
 taken out of *Origen's* remaining *Greek* com-
 mentaries upon St. *John's* Gospel. In his
 books against *Celsus* he quotes it expressly as
 (*b*) *Paul's*, the same who wrote to the *Corin-*
thians. In his treatise (*i*) of prayer he quotes
 it as the Apostle's, the same who wrote the
 epistle to the *Ephesians*. In a *Latin* Homilie,
 “ *Paul* (*k*) himself the greatest of the Apo-
 Heb. xii. “ *stles* writing to the *Hebrews* says: *For ye*
 1 S. 22. 23. “ *are not come unto the mount that might be*
 “ *touch'd, and what follows.*” He (*l*) also
 proves

(*f*) Καὶ ἐν τῇ πρὸς Ἑβραίους, ὁ αὐτὸς Παῦλος φησιν. *Ibid.*
 p. 56. *A.*

(*g*) Ὁ δὲ Παῦλος ἐν τῇ πρὸς Ἑβραίους. *Ibid.* p. 162. *D.*

(*b*) Γέγραπται γὰρ παρὰ τῷ Παύλῳ ἡμῶν κορινθίοις ὁπίσει-
 λοῦσι. . . . ὁ δ' αὐτὸς . . . φησί. Καὶ γεγονῶσι χρέμια ἔχοντες
 γάλα. [Hebr. v. 12.] *Contr. Cels.* l. 3. p. 143. *Cant.*
 p. 482. *D. Bened.*

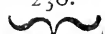
(*i*) *De Oratone* p. 250. *E. T. i. Bened.*

(*k*) Ipse ergo apostolorum maximus . . . Paulus . . . dicit ad
 Hebracos scribens. *In Num. Hom.* 3. p. 231. *C. D. T. 2.*
Bened.

(*l*) Εἰ δὲ ἐν τῷ πρὸς Ἑβραίους τὸ λέγειν ἠλατῆσθαι παρὰ τὸ
 ἄγιον πνεῦμα τὸν σαῖρα ἐνανθρωπήσαντα, προκαλέον αὐτὸν ἀπὸ
 τῶν ἐν τῇ πρὸς Ἑβραίους λεγομένων ἐπιστολῶν, ἢ ἀγγελῶν ἐλάττονα
 διὰ τὸ πάθημα τῆ θανάτου ἀποθνήσκοντες τὸ Παύλου γεγονέναι
 τὸν Ἰησοῦν φησὶ γάρ. [Hebr. ii. 9.] *Comm. in Job.* T. 2. p. 57.
E. 58. A. Huet.

proves things from this epistle, as a writing of authority.

A. D.
230.



2. But the most considerable passage of *Origen* relating to this epistle is that preserved (E) by *Eusebe*, upon which we may make several observations.

1.) This passage is taken out of Homilies upon the epistle to the *Hebrews*, which is an argument of the authority of this epistle in the place where *Origen* then resided. It was publicly read in the assemblies of the church, and then expounded and preached upon.

2.) As *Origen's* homilies that were published were preached in the later part of his life, after he was sixty years of age, this passage must be reckoned to contain his last judgement concerning this epistle.

3.) What *Origen* says here was delivered in a homilie to the people. It may be hence inferred, that what he says in this place, though with great freedom, as it may seem to us, could be said at that time without danger of offense.

4.) There were different opinions concerning the writer, and probably also concerning the

(E) See before Numb. iv.

A. D
230.

the authority of this epistle. This difference of sentiment was well known: *If any church,* he says, [or whatever church] *receives it as Paul's, it is to be commended even upon that account.* Origen would not have expressed himself after this manner in a homilie, if it had not been generally known, that there were doubts about the author of this epistle. However, it may be argued from these expressions, that it was more popular in Origen's audience to call it *Paul's*, than to deny it. And it is very probable, it was received as the Apostle's in the place where Origen then resided.

5.) Origen assures us, that there were ancient writers before him who had spoken of this epistle as *Paul's*. His words, which follow those just transcribed, are these: *For it is not without reason, that the ancients have handed it down as Paul's.* This argument for the genuinenesse of this epistle is represented to great advantage by Mr. Hallet. For which reason I here put down his words: “ The
“ (m) traditions which Origen mentions are
“ more to be regarded, than his own private
“ opinion and reasonings. And, as he posi-
“ tively

(m) See Mr. Hallett's Introduction to his Paraphrase and Notes on the three last chapters of the Ep. to the Hebrews. p. 8.

“ tively says, the *ancients did in fact hand it*
 “ *down as Paul’s epistle* : So it is plain, he
 “ laid vast stress upon this tradition, since
 “ he would not give it up, though he had
 “ strong temptations so to do. For he was
 “ very hard put to it, to reconcile this tradi-
 “ tion with the style of the epistle, and with
 “ other traditions which named *Clement* or
 “ *Luke* as the writers of it. But rather than
 “ give up the former tradition, *that it was*
 “ *Paul’s epistle*, he would form such an odd
 “ hypothesis, as that just now mentioned :
 “ (*that the thoughts only are Paul’s, while*
 “ *some other person by memorie committed them*
 “ *to writing.*) It is very certain then, that
 “ the churches and writers, who were anci-
 “ ent with respect to *Origen*, had one com-
 “ mon tradition, that *St. Paul* was the author
 “ of the epistle to the *Hebrews*. And their
 “ testimonie cannot but be of great weight :
 “ since those *Christians*, who were ancients
 “ with respect to *Origen*, must have con-
 “ versed with the Apostles, or at least with
 “ their immediate successors.”

Thus far *Mr. Hallett*. But my good friend
 cannot suppose the tradition, that this was one
 of *Paul’s* epistles, to have been constant and
 universal

A. D.
 230.

A. D.
230.
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universal till *Origen's* †† time : or that he was the first person in the *Christian* world, who made a question, whether this epistle was writ by *Paul*. This homilie gives ground to think, that doubts about the author of this epistle were very common even in the East. It may be suspected from what *Origen* says here, that not only particular persons, but some whole churches rejected this epistle ; that is, did not receive it as *Paul's*. When *Origen* wrote his letter to *Africanus*, he argued from the epistle to the *Hebrews*. But then he starts an objection, that some would say,

†† After the first edition of this volume I received a letter from Mr. *Hallett*, in which he assures me, that I have mistaken his meaning. He does not intend by *ancients*, such as were before *Origen* : but he spoke of such as were *ancients with respect to Origen*, that is, at least such as were dead before the year 184. in which he was born : who therefore must have conversed with the Apostles, or at least with their immediate successors. What *Origen* says, seems to him to be this : “ There are traditions, that ascribe the Epistle to the *Hebrews* to *Clement* or *Luke*. But the ancients, who lived before the said traditions, speak of the Epistle as *Paul's*. Those ancients, as Mr. *Hallett* argues, should be believed, before modern traditions. As *Origen* speaks in general of *the ancients*, he seems to mean, that they had one common universal tradition, that it was *Paul's* epistle. The other traditions began among those that were modern, with respect to *Origen*. And then the ancient tradition ceased to be universal : ” So Mr. *Hallett*. And certainly he has a right to explain his own terms. For my own part, I am still of opinion, that by *ancients* *Origen* means some only, or many of the ancients, not all. And I rely upon what I have said already, without adding more.


say, it was not *Paul's*. It is not reasonable to think, that *Origen* would weaken his own argument by a supposition of his own invention, and entirely without foundation. There were therefore, a good while before *Origen* delivered this homilie upon the epistle to the *Hebrews*, *Christians* who did not allow it to be *Paul's*.

A. D.

230.

Though *Origen* says, that the ancients had handed it down as one of *Paul's* epistles; he cannot be understood to mean all ancient *Christians* before his time, but only some. Undoubtedly *Origen* speaks truth, according to his knowledge: There were ancients, who had spoken of this epistle as *Paul's*. In particular *Clement of Alexandria*, *Origen's* master, and predecessor in the catechetical school of that place, received this epistle as *Paul's*, and was acquainted (F) with a Presbyter, who gave him a reason, why the Apostle did not put his name to that epistle. But to suppose *Origen* to mean all ancients in general is to charge him with great ignorance. We know very well, that there were *Christians* before *Origen*, as well as others about his time, who did not consider this as one of *Paul's* epistles.

(F) See before Vol. 2. ch. 22. n. iii. and xxvi.

A. D. 230.  epistles. It is not easie to prove, that any *Christians* of the first two centuries, or somewhat lower, who lived in that part of the *Roman Empire*, where the *Latin* tongue was chiefly used, received this as an epistle of *Paul*. Mr. *Hallet* (n) is one of those who do not think it a clear point, that *Clement* of *Rome* alluded to the epistle to the *Hebrews*, or borrowed any thing from it. I apprehend it to be very probable, that *Irenaeus* (G) did not receive this epistle as *Paul's*. And his opinion is very considerable in this case. Though he lived in *Gaul*, he wrote in *Greek*, and came from *Asia*. *Caius* also wrote in *Greek*, and yet when he enumerated thirteen epistles of *Paul*, he omitted that to the *Hebrews*, saying nothing about it. It appears to me probable, that *Caius* had never heard that epistle called *Paul's*: which I am apt to think was *Irenaeus's* case, as well as his. And, to add nothing more at present, *Tertullian*, though an *African*, was a man of extensive knowledge, a great master of *Greek* as well as *Latin*, and had no prejudices against this epistle: but with all his heart would have quoted it as *Paul's*, if he had had any ground for so doing.

(n) See his Introduction, as before, p. 2. 3.

(G) See before Ch. 17. Numb. xxiii.

ing. Nevertheless with a great deal of formality he quotes it as writ by (H) *Barnabas*, a companion of *Apostles*, a fit person, as he says, to shew at the next remove, what was the sentiment of the masters. It is therefore highly probable, that in all the information, which *Tertullian* had received concerning this epistle, he had never once heard it ascribed to the *Apostle Paul*. These things, if I mistake not, are sufficient to make us think, that the tradition, that the epistle to the *Hebrews* is *Paul's*, is not of the utmost antiquity: or that, if it is, it must have lain for some time in a very few hands. Dr. *Mill* (o) remarking upon this passage of *Origen* says, among all the *Fathers* of the first and second centuries, whose writings are come down to us, he hardly knows any one who has expressly cited this epistle, except *Clement of Alexandria*: who certainly has done so in a very ample manner. But to proceed in our observations.

6. There is an ambiguity in some of *Origen's*

(H) See *Ch. 27. n. xxii.*

(o) *Quamquam autem ex dictis constat, plurimis in ecclesiis, et quidem a viris magni nominis, epistolam hanc Paulo haud fuisse adscriptam; certum tamen esse, quod ipsi ἀρχαῖοι, seu primi apostolorum successores, eam tanquam Pauli receperint, teste ipso Origene Hom. in Ep. ad Hebraeos, apud Eusebium. Utinam vero ἀρχαῖοις istos nominasset; si quidem ex patribus primi et secundi seculi, quorum scripta ad nos pervenire, haud quempiam norim qui hanc epistolam expresse citaverit, praeter Clementem Alexandrinum. Mill. Proleg. n. 218.*

A. D. ^{250.} gen's expressions in this passage. His words are: *If therefore any church receives this epistle as Paul's, it is to be commended even upon that account. For it is not without reason, that the ancients have handed it down as Paul's. But who wrote this epistle, God only knows. The account come down to us is various, some saying, that Clement, who was Bishop of Rome, wrote this epistle: others, that it was Luke, who wrote the Gospel and the Acts. It is difficult to say, what is meant by the word write, when used of this epistle: whether Origen intends writing as an author, or only penning or writing down the sense of another. When Origen says: But who wrote this epistle, God only knows; one is disposed to understand him of writing as an author, for the sake of the opposition to what precedes. Moreover he plainly uses the word in that sense, when he says, Luke wrote the Gospel and the Acts. On the other hand, it is argued, that when Origen says, God only knows, who wrote this epistle; he means only, who penned it, or to whom the language and composition are owing. Otherwise Origen is inconsistent with himself. For to say, first, that the ancients have handed it down as Paul's: and presently after, that the account come down to us is various; some ascribing the epistle to*
Clement,

Clement, others to *Luke*, as authors; would be a contradiction. Therefore, when he says, that *God only knows who wrote* the epistle, and that some say, *Clement wrote it*, others *Luke*; he must be supposed to speak only of penning what had been heard from *Paul*. And in this later sense the words are understood by two learned writers in our own language, (p) Mr. *Hallett*, and (q) Mr. *Twells*, who have both lately examined this matter with care and exactness.

7. *Origen* did not suppose, this epistle to have been written originally in *Hebrew*, or *Syriac*, but in *Greek*. For he says, it has not the *Apostle's rudeness of speech*, or homely style: but, as to the texture of the words, has a good deal of the elegance of the *Greek* language. This, he says, is very plain: and will be owned by every one, who is able to judge of styles: Whence he concludes, that the sense being admirable, and worthie of the *Apostle*, but the style very different from that of all his other writings; the sentiments are, and must be *Paul's*; but the composition is that of some other person, whose he cannot say: *God only knows*. But some say, it was writ by *Clement*,

S 2

others,

(p) See Mr. *Hallett*, as before, p. 7.

(q) Mr. *Twells's Critical Examination*, &c. P. 2. p. 58.
... 61.

A. D. 230. others, by *Luke*. Here is not one word of a translation, nor any thing founded upon that supposition. On the contrarie, the whole, or a main part of the argument at least, is founded upon a supposition, that the epistle was writ in *Greek*. It is true, *Eusebe* has omitted a part of *Origen's* argument relating to this epistle, which I heartily wish he had rather inserted at length. But I think we may be well satisfied, there could be nothing here said of this epistle having been writ in *Hebrew*, at least in *Origen's* opinion.

Indeed *Eusebe* does say, in a passage (1) which we formerly cited, *that whereas Paul wrote to the Hebrews in their own tongue, some think the Evangelist Luke: others, that Clement translated it into Greek: which last, Eusebe says, is the most likely, since there is a great resemblance between the stile of Clement's epistle, and that to the Hebrews, as well as between the sentiments of these writings.* But it seems, that *Origen* was not able to form any notion of this epistle having been writ in *Hebrew*. Therefore he does not say, that some thought it was translated by *Clement*, others by *Luke*: but some said, that *Clement*, others that *Luke* wrote it. And, to speak freely, all present appearances

(1) See before Ch. ii. Vol. i. p. 57.

pearances are in favour of its having been writ in *Greck*, the language in which we now have it, and in which it was read by the most ancient *Christians*, so far as we know. As for *Eusebe's* opinion, that *Clement* translated it out of *Hebrew*; certainly it must be without all good ground, there being no reason to suppose, that *Clement* understood *Hebrew*, or *Syriac*, though perhaps *Luke* might.

8. We ought to consider, on what account, or in what respect *Origen* quotes this epistle so often in his works, as *Paul's*. It must be, I think, either out of deference to the commonly received, and more generally prevailing opinion of the *Christians* with whom he lived: or perhaps rather, on account of what he says in his homilies upon this epistle, he quotes it as delivering and containing the real sentiments of the Apostle *Paul*: which he supposed to be here truly represented, though the phrase and composition were not *Paul's*, but of some one else; probably one of his most intimate friends and constant companions, but which of them he did not certainly know. However, as there was a tradition in the church, that the epistle was *Paul's*, so likewise there were accounts handed down to his time concerning the writer of

A. D.
230.



A. D. 230. it; some saying, that it was written by *Clement*, others, by *Luke*. This then was *Origen's* opinion of this epistle, in which (*) *Dr. Mill* supposes him to have been singular. And thus we may reckon *Origen* to have performed at last in this homilie what he had intimated in his letter to *Africanus* he intended to do, and there was occasion for, considering the different sentiments about this epistle.

James. XI. The epistle of *James* we find thus cited by *Origen* in one of his tomes upon St. *John's* Gospel: "For (s) though it be called *faith*,
 " if it be without works, it is dead, as we read in
 " the epistle ascribed to *James*." This seems to shew, that there were doubts about this epistle; if there is not likewise an intimation of some doubt about it in his own mind. Nor do I know of any other place, where this epistle is quoted in *Origen's* Greek works published by *Huet*, excepting only one more in another tome of his commentaries upon *John*, where
 the

(*) Denique Origenis sententia hac in re peculiaris fuisse videtur. Adjudicat epistolam hanc Paulo, quoad ipsa νοήματα quibus contat; abjudicat autem ei, quoad stylum, ac verborum compositionem, eo quod majorem Graeci sermonis elegantiam praeferre ipsi videtur haec, quam reliquae Paulinae. *Mill. Prol. n. 217.*

(s) Εάν δὲ λέγεται μὲν πίστις, χάρις δὲ ἔργων τυγχάνει, περὰ ἐστὶν ἡ τοιαύτη, ὡς ἐν τῇ φερομένῃ Ἰακώβου ἀνεγνωμένῃ. *Com. in Johan. Tom. 19. T. 2. p. 284. D.*

(t) the same words are mentioned again, *faith without works is dead*: without saying whence they are taken: intimating however, that the sentiment itself, or the writing where it is found, was not admitted by all, as of authority. *Mill* (u) therefore says, that *Origen* cites this epistle as of doubtful authority with some: though in his works translated into *Latin* by *Ruffin* it is alleged, as the *epistle of James, apostle and brother of the Lord, and divine scripture*.

A. D.
230.

In the books against *Celsus* *Origen* says, “ It is (w) very usual for the divine scriptures to call the evils that befall men in this life, temptations, by which, as gold in the fire, the soul of man is tried.” And in the *Benedictin* edition over against these words are placed *James* i. 2. *1 Pet.* i. 7. And to the text in *Peter* there does appear to be a refer-

S 4

ence.

(t) . . . ἡ συγχαρηθὲν ἂν ὑπὸ τῶν παραδεχομένων τὸ Πίσις χωρὶς ἔργων νεκρὰ ἐσιν. In *Job*. T. 21. p. 294. E.

(u) Imo vero ut in ipsius Origenis operibus, a Rufino Latinis factis, allegetur haec epistola tanquam *Jacobi Apostoli fratris Domini, et scriptura Divina*. [Hom. 13. in Gen. 3. et 8. in Exod. et Hom. 2. in Levit. et Comm. in cap. Ep. 5. ad Rom.] in Commentariis tamen in Joannem Graecis, ab omni interpolatione liberis, ceu dubiae apud quosdam auctoritatis citatur. [p. 284. et 294. edit. Huetianae,] *Mill. Prol.* 203.

(w) . . . ὡς πειρασμῶν τῆς ψυχῆς ἕτως γὰρ ἔθ^ω ταῖς θείοις ἐνομάζειν λόγοις τὰ συμβαινόντα ἐν ἀνθρώποις· ἐν οἷς, ὡς χρυσοῦς ἐν πυρὶ, ἢ τῶ ἀνθρώπου βασανιζομένη ψυχὴ ἤτοι ἐλέγχεται, ἢ δαυμασῆ ἐῖναι ἀναφάνεται. *Contr. Cels.* l. 8. p. 415. *Canis.* p. 783. F. *Tom.* i. *Bened.*

A. D. ^{230.} ence. But I perceive no sign of a reference to *James*, since afflictions are very often spoken of in scripture as temptations.

*Peter's
Epistles.*

XII. In *Origen's* passages before cited from *Eusebe* we saw a sufficient attestation to *St. Peter's* two epistles; That one is without all question genuine, and the other doubted of. However I shall here observe farther, that the first epistle of this Apostle is often quoted by *Origen* expressly. Thus in his well known books against *Celsus*: "As (x) it is said by *Peter*: *Ye as lively stones, are built up a spiritual house . . .*" And in his *Greek* commentaries upon *St. John's* Gospel: *Peter* (y) in his catholic epistle: *Being put to death, says he, in the flesh, but quickened in the spirit.*

I do not remember any quotation of the second epistle of *Peter* in the books against *Celsus*, nor in any of *Origen's* *Greek* works published by *Huet*. Nor has *Huet* any reference to this epistle in his *Index of scriptures*. There is however a passage in *Origen's* *Greek* commentaries upon *St. Matthew*, that may not

(x) Καθὸ ὑπὸ μὲν τοῦ Πέτρου λέγεται: Ὑμεῖς δὲ οἰκοδομεῖσθε λίθοι ζῶντες. κ. λ. *Contr. Cels. l. 8. p. 393. Cant. F. i. p. 757. Ben.*

(y) Καὶ περὶ τῆς ἐν κυλακῇ πορείας μετὰ πνεύματος παρὰ τοῦ Πέτρου ἐν τῇ καθολικῇ ἐπιστολῇ: θανατωθεὶς γὰρ, φησὶ, σαρκί, ζωοποιηθεὶς δὲ πνεύματι. κ. λ. *In Joban. p. 126. A. B. T. 2. Huet.*

not be overlooked. “ But, says (x) Origen, A. D. 230.
 “ when I have alleged words to this pur-
 “ pose out of the first epistle of *Peter*, and
 “ the former of *Paul* to the *Corinthians*, you
 “ will assent to what has been said. For
 “ *Peter* says: *In whom, though now ye see* ^{1 Pet. i.}
 “ *him not, namely, Jesus Christ, yet believing* ^{8. . . 12.}
 “ *ye rejoice, and what follows, to those words,*
 “ *which things the angels desire to look into.*
 “ And *Paul*: *Know ye not, that we shall* ^{1 Cor. vi.}
 “ *judge angels? How much more things that* ^{3.}
 “ *pertain to this life?*” So *Huet* would give
 us this passage. But from his Notes upon
 this place, if I understand them, it appears,
 that he had not in his manuscript copie the
 word *first*: but (a) only four letters, which
 I think we may be positive mean *Peter*, writ
 in an abbreviated manner. And then this
 passage will stand thus: *When I have alleged*
some words to this purpose out of the epistle of
Peter,

(x) Παραλαβὼν δὲ εἰς τὸ αὐτὸ ἀπὸ τε τῆς πρώτης ἐπιστολῆς, καὶ ἀπὸ τῆς Πάυλου πρὸς Κορινθίους προτέρας ῥητῆ ἀπαρχθῆσθαι ὡς ὕγιως ἐξημένῳ τῷ λόγῳ λέγει γὰρ ὁ μὲν Πέτρος. Εἰς ὃν ἄρτι μὴ ὁρᾷς, δηλονότι Ἰησοῦν Χριστόν, καὶ τὰ ἕξῃς, ἕως τῆς. Εἰς δὲ ἐπιθυμῶσιν ἄγγελοι παρακλῆσαι. Ὁ δὲ Πάυλος. κ. λ. *Comm. in Matth. p. 396. D.*

(a) Παραλαβὼν δὲ εἰς τὸ αὐτὸ ἀπὸ τε τῆς πρώτης ἐπιστολῆς.] Legendum videtur, τῆς πρώτης ἐπιστολῆς. Scripserat librarius πρῶ, quod cum syllaba prioris sequentis vocabuli propter soni similitudinem facile coluit. *Huet. notis p. 70 Sed meo iudicio legendum πρῶ, ut scripserat librarius, id est, πρώτης; sic, ἀπὸ τε τῆς πρώτης ἐπιστολῆς.*

A. D. ^{230.} *Peter, and out of the former of Paul to the Corinthians, you will assent to what has been said.* So then here is no mention made of two epistles of *Peter*, or of a first epistle of *Peter*, but only *Peter's epistle* is expressly quoted by name for what *Origen* there takes out of it. I suppose this may be reckoned a clear and certain emendation. I wonder, *Huet* did not perceive the right reading. This observation is so easie, that there is no merit in it.

Nor have I observed the first epistle of *Peter* any where quoted in *Origen's Greek works* in that manner. But the usual forms of quotation are such as those already mentioned, (b) *Peter says, Peter teaches, (c) Peter in his catholic epistle*: which forms (d) appear also in the *Latin translations*, though indeed we do find also in them expressly, in (e) *the first epistle of Peter*: but in the original it may have been only, *and Peter in his epistle.*

The

(b) Πέτρος ἡμᾶς διδάσκει λέγων. In *Jerem. Hom. v. p. 87. D. T. i. Huet. ὡς ὁ Πέτρος ἀνόμασε. Com. in Matth. p. 292. A. παρὰ δὲ τῷ Πέτρῳ ἐψηλαί. ib. p. 422. C. ἴσε ὅτι, κατὰ τὸν Πέτρον. Exh. ad. Martyr. p. 300. B. T. i. Bened.*

(c) Καθ' ἀλεγόμενα ἐν τῇ καθολικῇ ἐπιστολῇ παρὰ τῷ Πέτρῳ. in *Psalms iii. p. 553. D. Bened.*

(d) Quomodo dicit Petrus. *De Pr. l. 2. p. 95. A. T. i. Ben. sicut ait Petrus apostolus. ib. l. 3. p. 145. F.*

(e) De qua spe Petrus ipse in prima epistola sua ita ait. *De Princip. L. 2. C. v. p. 88. D. T. i. Bened.*

The second epistle is not often quoted in *Origen's Latin* works. In a homilie upon the book of *Numbers*, speaking of *Balaam*: "And (f) as the scripture says in a certain place: ^{2 Pet. ii. 16.} *The dumb asse speaking with human voice, forbade the madness of the prophet.*" And in another *Latin* homilie: "For (g) I know " it is written, that *of whom a man is overcome, of the same is he brought in bondage.*" ^{ver. 19.} Thus this epistle is quoted in a general way, without giving it any authority, so far as appears. In a *Latin* translation of a Homilie: "And (b) again *Peter* says: *Ye are made* ^{2 Pet. i. 4.} *partakers, says he, of the divine nature.*" In that place are several texts to the like purpose quoted from *St. Paul*, and *St. John*. Perhaps the translator thought fit to add this also from *St. Peter's* second epistle. And I think it looks somewhat suspicious, as if it were an addition. It is certain, that *Ruffin* took a great liberty (i) of adding in his translations of
some

(f) Et ut ait quodam in loco scriptura: mutum animal humana voce respondens, arguit prophetæ dementiam. *In Num. hom. 13. T. i. p. 321. C. Bened.*

(g) Scio enim scriptum esse, quia unusquisque a quo vincitur, huic et servus addicitur. *In Exod. hom. 12. p. 174. D.*

(b) Et iterum Petrus dicit: *Consortes, inquit, facti estis divinæ naturæ. in Levit. Hom. iv. p. 200. B. Bened.*

(i) . . dum supplere cupimus ea quæ ab Origene in auditorio ecclesiæ ex tempore, non tam explicationis quam ædificationis intentione perorata sunt: sicut in homiliis, sive in orationibus

A. D. some of *Origen's* homilies, particularly those
 230. upon *Leviticus*, (whence this quotation is taken) according to his own acknowledgement.

*St. John's
Epistles.*

XIII. In *Origen's* passages cited from *Eusebe*, when we first entered upon the consideration of this writer's testimonie to the books of the New Testament, *St. John's* first epistle is expressly owned to be his. And it is frequently cited elsewhere. In his *Greek* commentaries upon *St. Matthew*: "As (*k*) in the epistle of
 1 *John* ii. " *John*: It is the last time." He quotes it
 † 8. often by the title of *John's catholic epistle* in his (*l*) *Greek* commentaries still extant, and (*m*) in the treatise of Prayer. He quotes it likewise (*n*) as the epistle of the same *John* who wrote the Gospel. A like form of quotation,

in *Genesim* et in *Exodum* fecimus, et praecipue in his quae in librum *Leviticum* ab illo quidem perorandi stilo dictata, a nobis vero explanandi specie translata sunt, &c. *Ruffin. laudat. Huet. Origenian. l. 3. Sect. iii. p. 245. C.*

(*k*) Καθ' ὃν ἐσιν εὐκαίρως εἰπεῖν τὸ ἐσχάτη ἄρα ἐσιν, ἐν τῇ Ἰωάννου ἐπιστολῇ κείμενον. *Comm. in Matth. p. 234. B. Huet.*

(*l*) Ὅπερ παραστήσομεν καὶ ἀπὸ τῆς Ἰωάννου καθολικῆς. in *Jerem. Hom. ix. T. i. p. 106. B. Huet* ἀπὸ τῆς Ἰωάννου καθολικῆς ἐπιστολῆς. *Comm. in Matth. p. 476. E. ib.* Ἐν τῇ καθολικῇ ἐπιστολῇ Ἰωάννου. κ. λ. *Com. in. Joan. p. 22. C.* ὅμως κατὰ νοῦν καὶ τὸ ἐν τῇ καθολικῇ ἐπιστολῇ ὑπὸ Ἰωάννου ἐξηρημενον περὶ υἱῶν Θεοῦ. κ. λ. *Com. in Jo. p. 299. E.*

(*m*) Ληθον ὅτι ὁ ποιῶν ἀμαρτίαν, ὡς φησιν ἐν τῇ καθολικῇ ὁ Ἰωάννης, ἐκ τῶ διαβόλου ἐστίν. *De Orat. p. 233. B. Bened.* Ἐν τῇ καθολικῇ τῆ Ἰωάννου ἐπιστολῇ. *Ib. p. 232. A.*

(*n*) Ἐν δὲ τῇ καθολικῇ τε αὐτῆ Ἰωάννου ἐπιστολῇ λέγεται. *Com. in Jo. p. 70. A. vid. et p. 261. C. ib.*

tation, such as (o) *John the Apostle in his epistle*, appears not seldom in the homilies which we now have in *Latin* only.

A. D.
230.

In the passage cited from *Eusebe*, *Origen* informed us, there were doubts about the second and third epistles of *John*, for *all did not allow* them to be genuine. *But*, says he, *let them also be granted to be his*. However, I do not know of any one quotation of either of these in *Origen's* remaining works.

XIV. We must be somewhat particular in our observations upon *St. Jude's* epistle. In the *Greek* commentaries upon *St. Matthew*, immediatly after what was cited just now, relating to *St. Peter's* second epistle, *Origen* goes on: "Consider (p) therefore, whether
" they were not more excellent and superior
" to men, [*or perhaps rather Governours or*
" *Lords of men*] so long as they kept their first
" *estate, and left not their own habitation:*" which are words of *Jude*, ver. 6. and presently after

(o) Unde credo et Joannes apostolus in epistola sua dicit, quaedam esse peccata ad mortem, quaedam non esse ad mortem. in *Exod. hom. x.* p. 176. B. Tom. 2. *Bened.* Annon et apostolus Joannes in epistola sua eadem sentit? In *Num. hom. ix.* p. 297. E. Quas apostolus Joannes in epistola sua distinctione comprehendit, ait enim: *Scribo vobis pueri, et scribo vobis adolescentes, et, scribo vobis patres.* ib. p. 300. F.

(p) Ὅρα εἶναι ἐν μὴ ἔτοι μὲν ὅσον ἐτήρην τὴν ἐαυτῶν ἀρχὴν, καὶ ἐκ ἀπέλιπον τὸ ἴδιον δικηήριον, πολλὰ ἀνθρώπων διέφερον, καὶ ἦσαν αὐτῶν πρῶτοι. *Com. in Matth. p. 396. E. vid. et p. 397. A.*

A. D. after he has likewise the following words of the
 same verse; reserved (q) in everlasting chains un-
 der darknesse unto the judgement of the great day.

In the same commentaries having taken notice of these words, *Matth. xiii. 55. 56. Is not this the Carpenter's son? Is not his mother called Marie? and his brethren James, and Josès, and Simon, and Judas?* beside other remarks he says, that *James* is the same, whom *Paul* in his epistle to the *Galatians* speaks of, as having been seen by him. *Gal. i. 19.* He also observes a passage in the *Antiquities of Josephus* relating to the same *James*. And then adds: "And (r) *Jude* wrote an epistle, of a few lines indeed, but full of powerful words of the heavenly grace, who at the beginning says: *Jude the servant of Jesus Christ, and brother of James.*" This passage is of use to shew us, whom *Origen* took to be the author of this epistle. And I would farther observe, that it is somewhat strange, that in this place nothing should be said by *Origen* concerning the epistle of *James*, if he supposed it to be written by the *James* before mentioned.

Again,

(q) Ἐἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ἐν ζῶνι τηρούμενοι. p. 397. B.

(r) Καὶ Ἰάκωβος ἔγραψεν ἐπιστολὴν, ὀλιγοστιχου μὲν, πεπληρωμένην δὲ τῶν τῆς ἀραγίης χάριτος ἑρραμένων λόγων, οἷσις ἐν τῷ προοιμίῳ ἔειπκεν. Ἰάκωβος Ἰησοῦ Χριστοῦ δούλου, ἀδελφὸς δὲ Ἰακώβου. Ibid. p. 223. D. E.

Again, in the same commentaries: “ And
 “ (s) in the epistle of *Jude*: To them that are
 “ beloved in God the Father, and preserved in
 “ *Jesus Christ and called.*” Hence it appears,
 that instead of *sanctified*, in our present copies,
Origen read *beloved*.

A.D.
230.

Once more in the same *Greek* commentaries
 upon St. *Matthew's* Gospel, having cited 1 *Pet.*
 i. 12. he says: “ But (t) if any one receives
 “ also the epistle of *Jude*, let him consider
 “ what will follow from what is there said:
 “ *And the angels which kept not their first estate, ver. 6;*
 “ *but left their own habitation, he hath reserv-*
 “ *ed in everlasting chains under darknesse unto*
 “ *the judgement of the great day.*” This shews,
 that there were some at that time, who doubted
 of, or denied the authority of this epistle.

These are quotations of this epistle in *Ori-*
gen's remaining *Greek* works. We find it also
 quoted in his *Latin* works, particularly in his
 books of Principles in *Ruffin's* translation:
 “ Of which (u) in the Ascension of *Moses*,
 “ which

(s) Καὶ ἐν τῇ Ἰούδα ἐπιστολῇ, τοῖς ἐν Θεῷ παρὶ ἡγαπημένοις,
 καὶ Ἰησοῦ Χριστοῦ τέλειρημένοις καὶ κλητοῖς. *Ibid.* p. 332. A.

(t) Εἰ δὲ καὶ τὴν Ἰούδα πρὸς οὐδὲ τις ἐπιστολὴν, ὁρᾷτω τί ἐπέλα-
 τῶ λόγῳ διὰ τό. Ἀγγέλους τε μὴ τηρήσαντας τὴν ἐκείων ἀρχὴν,
 κ. τ. λ. *Ib.* p. 488. E.

(u) De quo in Ascensione Moyfi, cujus libelli meminit in
 epistola sua apostolus Judas, Michael archangelus cum diabolo
 disputans de corpore Moyfi, ait, a diabolo inspiratum serpen-
 tem causam extitisse praevaricationis Adae et Evae. *De Prin.*
lib. 3. cap. 2. in T. i. p. 138. A.

A. D. 230. “ which book the Apostle *Jude* quotes in his
 “ epistle, *Michael* the archangel disputing
 “ with the devil about the bodie of *Moses*,
 “ says, the serpent moved by the devil was
 “ the cause of the sin of *Adam* and *Eve*.”
 This epistle is (w) quoted several times in a
Latin epistle of *Origen*. We likewise saw
Jude mentioned in the *Latin* Catalogues (κ)
 transcribed above.

*Revela-
 tion.*

XV. The Revelation is mentioned, as we
 saw before, in *Origen's* *Greek* passages tran-
 scribed from *Eusebe* among the other writings
 of St. *John* the Apostle of *Christ*, and allowed
 to be his. *Origen* seems to have had no doubt
 about it. And it is often cited by him. He
 speaks of it in this manner in his commenta-
 ries upon St. *John's* Gospel: “ Therefore (x)

Rev. xiv. 6-7. “ *John* the son of *Zebedee* says in the Revela-
 “ tion: *I* saw an angel fly in the midst of hea-
 “ ven.”

In another (y) place he says: “ The sons of
 “ *Zebedee* drunk of that cup, and were bap-
Acts xii. 2. “ tised with that baptism: forasmuch as *He-*
 “ rod killed *James* the brother of *John* with the
 sword,

(w) *Vid. Orig. p. 5. T. i. Bened.*

(κ) *See Numb. v. vi.*

(x) Φησὶν ἔν ἐν τῇ ἀποκαλύψει ὁ τῷ Ζεβεδαίου Ἰωάννης. *Com. in Job. p. 14. E.*

(y) *Com. in Matth. p. 417. B. C.*

“ sword, and (x) a Roman Emperour, as tradi-
 “ tion informs us, banished *John* to the island
 “ of *Patmos*, for the testimonie of the word
 “ of truth. Of his testimonie *John* himself
 “ speaks, though he does not inform us by
 “ whom that sentence was passed upon him,
 “ saying thus in the Revelation : *I John your* *Rev. i. 9.*
 “ *brother, and companion in tribulation, and*
 “ *in the kingdom and patience of Jesus Christ,*
 “ *was in the isle which is called Patmos, for*
 “ *the word of God, and what follows. And*
 “ (a) it seems that he saw the Revelation in
 “ that island.” Perhaps it will be thought
 remarkable by some, that *Origen* does not
 name the Emperour, who pronounced this sen-
 tence against St. *John*.

Again, he calls the writer of the (b) Revela-
 tion, *Apostle and Evangelist, and on account of*
the Revelation, Prophet.

In his books against *Celsus* he mentions
John's (c) Revelation, and divers other books
 of scripture, particularly of the Old Testa-
 T ment,

(x) Ὁ δὲ Ῥωμαίων βασιλεὺς. *Ib. B.*

(a) Καὶ ἔσκιε τὴν ἀποκάλυψιν ἐν τῇ νήσῳ τεθεωρηκέναι *Ibid. C.*

(b) Καλῶς μέντοι γε διαγράσων τὰ περὶ τοῦ λογῆ τοῦ Θεοῦ ἐν τῇ ἀποκάλυψιν ὁ ἀπόστολος, καὶ εὐαγγελίστης, ἡ δὲ καὶ διὰ τῆς ἀποκαλύψεως καὶ προφητείας, ἐπιστὶ, κ. λ. *Com. in Jo. p. 51. D.*

(c) Αναγινώτω δὲ καὶ ἐκ τῆς Ἰωάννου ἀποκαλύψεως τὰ περὶ τῆς πίστεως, κ. λ. *Contr. Cels. l. 6. T. i. p. 647. E. Bened.*

A. D.
230.

ment, and soon after adds: "But (*d*) let *Celsus* and they that read his book know, that no where in any of the scriptures that are genuine, and believed to be divine, is there any mention of seven heavens. Nor have any of our Prophets, or the Apostles of *Jesus*, or he himself the son of God, borrowed any thing from the *Persians*, or the *Cabirians*." The Revelation therefore was among those books, which were reputed genuine and divine scriptures.

And finally (*e*) *Origen* intended to write a commentarie upon the Revelation, though we do not certainly know that he did so.

Whether
Christians
were divided
about
the Books of
scripture.

XVI. There is a place in *Origen*, where he has been supposed to say, that from the beginning *Christians* had been divided about the books that ought to be received as scripture. It is in his books against *Celsus*, who had said of the *Christians*, that at first, and so long as they were few, they were all of one mind :

but

(*d*) Ἰσὼ δὲ Κέλσῳ, καὶ οἱ ἐνλυγχανοῦσες αὐτῷ τῷ βελίῳ, ὅτι ἐδαμῶ τῶν χριστιῶν καὶ θείων τετιμευμένων γραφῶν ἑπτὰ εἰρησίου ἄραν. Οὐτ' ἀπὸ Περσῶν ἢ Καβίρων λαβύσας ἡμᾶν οἱ προσητάς λεγούσιν αὐτά, ἐδ' οἱ τῷ Ἰησοῦ ἀπόστολοι, ἐδ' αὐτὸς ὁ υἱὸς τοῦ Θεοῦ.
Ibid. p. 648. P.

(*e*) Omnia hæc exponere singillatim de capitibus septem Diaconis . . . [Rev. vii. 3] non est temporis hujus : exponentur autem tempore tuo in Revelatione Joannis. *In Matth. Tr.* 30. p. 147. in. Tom. 2. L. 311.

but afterwards, when they were encreased into a great number, they were miserably divided. In answer to what is said in the first part of this objection *Origen* observes, "That *Celsus* (*f*) was so ignorant as not to know, that from the very begining there were differences among the believers about the books that should be received as divine scripture." So *Origen* has been understood to say. And so *Spencer* (*g*) had translated this passage. But the *Benedictin* editor of *Origen* has translated it thus: *That* (*b*) *Celsus* was so ignorant as not to know, that from the begining there were differences among the believers about the sense [interpretation, or meaning] of the books believed to be divine. And that this is what *Origen* means, appears very evident from what he says presently afterwards in support of his assertion: That (*i*)

T 2

there

(*f*) Ἡσὶ δὲ καὶ ὅτι ἐν ἐφρίνου πάσης· ἐδ' ἐν τάτω ὄρων, ὅτι ἀρχήθεν περὶ τὴν ἐν τοῖς πεπιστευμένοις θεῖοις εἶναι β.β.λοῖοις ἐκδύχην γεγόνασι διαζωνίαι τῶν πιστευόσων. *Com. Cels. l. 3. p. 117. Cant. p. 453. F. Tom. i. Bened.*

(*g*) Ne hic quidem videns, quod mox ab initio non conveniebat inter credentes de delectu divinorum sacrae scripturae voluminum. *Versf. Spencer.*

(*b*) Neque hic novit jam tum ab initio fuisse de sensu librorum, qui divini esse credebantur, inter fideles dissidia. *Versf. Bened.*

(*i*) Ἐπι γὰρ τῶν ἀποστόλων κηρυσσόμενον. . . . Ζήσηοις ἐκ ὀλίγη πρὸς ἀλλήλους γεγένησιν παρὰ τοῖς ἀπὸ Ἰουδαίου πιστεύουσι περὶ τῶν ἐξ ἔθνων ἐπερχομένων τῷ λόγῳ, πῶτερον δὲ τὰ Ἰουδαϊκὰ τῆσιν ἔθνη. κ. λ. p. 454. *A.*

A. D.

230.

there were in the times of the Apostles disputes among the *Jewish* believers, whether the converts from among the Gentils should observe the rites of the *Mosaic* law, or not. He insists also upon the question about the resurrection, 1 *Cor.* xv. 12. and some other matters mentioned in the New Testament. And, as he proceeds, he several times speaks of *misunderstandings of doctrines* (k) and of the (l) *writings and words of Moses and the Prophets*. And says, that (m) *from different interpretations of words believed by all to be divine arose various sects*: using all along phrases, that confirm *De la Rue's* version of the foregoing passage.

A general
Enumeration of the
Books of
the N. T.

XVII. Origen has a long argument concerning the books of the New Testament in the first Tome of his commentaries upon St. *John's* Gospel. It may be of use to us to take a large part of it. "We (n) may then be bold to say, the Gospel is the first-fruit of all the
" scrip-

(k) Ὅτι ἀπ' ἀρχῆς γέγονασί τινες παρεκδοχαί, ἐδέξω ὡς εἶναι κέλσθαι πολλῶν τῶν πιστευόντων γεγονημένων. p. 454. B.

(l) Ἀλλὰ καὶ Ἰουδαῖοις πύθοσαν ἔχε γενέσεως αἵρέσεων, τὴν διάφορον ἐκδοχὴν τῶν Μωυσέως γραμμάτων καὶ τῶν προφητικῶν λόγων. Ib. E.

(m) Τότῳ δ' ἠολέθησε, διαφόροις ἐκδεξαμένοιαν τὰς ἅμα πᾶσι πιστευθείσας εἶναι θεῖας λόγους, τὸ γενέσθαι αἵρέσεις, κ. λ. p. 455. A.

(n) καὶ γὰρ πολυμίσητον ἐπιθεῖν, πᾶσάν τῶν γεγραμμένων εἶναι ἀποσφραγιστὸν τὸ εὐαγγέλιον. C. c. in *Joban.* p. 3. E.

“ scriptures. . . . It may be therefore not
 “ unfitly said, that (o) of all the scriptures
 “ commonly received, and believed to be di-
 “ vine in all the churches of God, the Lawe
 “ of *Moses* is the first begotten, the Gospel, the
 “ first-fruit If (p) any object to this,
 “ that beside the Gospels there are the Acts
 “ and the Epistles of the Apostles, . . . we
 “ (q) need not scruple to say, that the wri-
 “ tings also of the Apostles are in some sence
 “ Gospel, forasmuch as it belongs to the
 “ office of an Evangelist by exhortations to
 “ recommend a belief of the things concern-
 “ ing *Jesus*. And whereas it may be still
 “ objected, that we do not rightly call the
 “ whole New Testament gospel, because
 “ the Epistles do not bear the inscription of
 “ gospel; it may be allowed, that, since it is
 “ not uncommon for several scriptures to

A. D.

230.

T 3

“ have

(o) Τῶν τούτων φερομένων γραφῶν ἢ ἐν πάσαις ἐκκλησίαις Θεῶν
 πεπιστευμένων εἶναι θείων, ἢ καὶ ἀμαρτίαι τις λέγων παραλογέννημα
 μὲν τὸν Μουσεῶς νόμον, ἀπαρχὴν δὲ τὸ εὐαγγέλιον. *Ib. p. 4. A.*

(p) Ἐὰν δὲ τις ἀνθυποφέρῃ διὰ τὴν ἔννοιαν τῆς ἀναπλήξεως
 τῶν ἀπαρχῶν φάσκων μὲν τὰ εὐαγγέλια τὰς πράξεις ἢ τὰς ἐπι-
 σολὰς φέρεσθαι τῶν ἀποστόλων, ἢ καὶ τὰ τοιαῦτα ἔτι σάξασθαι τὸ
 προαποδεχόμενον περὶ ἀπαρχῆς, τὸ ἀπαρχὴν πάσης γραφῆς
 εἶναι τὸ εὐαγγέλιον. *Ibid. B.*

(q) Ὅτι ἐκνήσομεν χαρακτηρισζόμενε τὰ εὐαγγελιστῶν, ἢ ἐν προ-
 τρεπτικῶ λόγῳ τῶν εἰς πιστοποίησιν τῶν περὶ Ἰησοῦ εὐαγγελίου πᾶς
 εἶπεν τὰ ὑπὸ τῶν ἀποστόλων γεγραμμένα. κ. λ. *ibid. p. 4.
 E. 5. A.*

A. D.

230.

“ have two or more names, one name may
 “ be, strictly speaking, more proper than the
 “ other. So the scripture called by the name
 “ of Epistles is not gospel, when compared
 “ with the historie of the actions and suffer-
 “ ings and words of *Jesus*. Neverthelesse
 “ the Gospel is the first-fruit of the whole
 “ scripture. . . . And (*r*) I think, that there
 “ being four Gospels, which are as it were
 “ the elements of the faith of the church, of
 “ which elements the whole world reconciled
 “ to God by *Christ* consists, . . . the Gospel
 “ of *John*, which you have desired me to
 “ explain, is the first-fruit of the Gospels.
 “ This I say with regard to him who writes
 “ the genealogie, and him who begins with
 “ him who had no genealogie. For *Matthew*
 “ writing for the *Hebrews*, who expected him
 “ who

(r) Εγὼ δ' ἄμαρ ὅτι καὶ δ' αἶταν τῆν ἐπισημειῶσαι ἐνὲν σοι γένοιον
 τῆς πίστεως τῆς ἐκκλησίας, ἐξ αἰ σο γένοιτο τὸ πάς συνιστικὸν κόσμῳ,
 ἐν Χριστῷ καθ' ἅληθιν εἰς τὸ Θεῶν, . . . ἀπαρχὴν τῶν ἐυαγγελίων
 εἶναι τὸ προσελεγμένον ἡμῖν ὑπό σο κατὰ δύναμιν ἐ ευηγήσαι τὸ
 κατὰ Ἰωάννην τὸν γενεαλογούμενον εἶπαι, καὶ ἀπὸ ἀρχεκαλογητά
 ἀρχόμετον. Ματθαῖος μὲν γὰρ τοῖς προσδύκασιν τὸν ἐξ Ἀβραάμ
 καὶ Δαβὶδ Ἑβραίοις γράφει, βίβλος, φησὶ, γενέσθαι Ἰησοῦ Χριστοῦ
 υἱοῦ Δαβὶδ, υἱοῦ Ἀβραάμ, καὶ Μάρκος . . . ἀλλά γε τῆσιν τῶν ἐπι
 τὸ εἶδος ἀναπέσει τὸ Ἰησοῦ τὰς μείζονας καὶ τελειώθεις καὶ Ἰησοῦ
 λέγουσι, ἃ εἰς γὰρ ἐκ τῶν ἀκραίων ἐφανέρωσεν αὐτῷ τὴν θεότητα,
 καὶ Ἰωάννης, ἀφρασίθαι αὐτὸν λέγουσα. Εγὼ αἶμα . . . τοιμη
 τῶν τῶν ἐπιτὸν ἀπαρχὴν μὲν πᾶσάν γραφάν εἶναι τὰ ἐυαγγέ
 λια. τῶν δὲ ἐυαγγελίων ἀπαρχὴν τὸ κατὰ Ἰωάννην. *Ibid.* p. 5.
 G. D. E. p. 6. A.

“ who was to descend from *Abraham* and A. D.
 “ *David*, says: *The book of the generation of* 230.
 “ *Jesus Christ the son of David, the son of* Matth. i.
 “ *Abraham.* *Mark* writes, [*Here some things*
 “ *are wanting, and it seems very plain, that*
 “ *Luke also was mentioned in this place.*] But
 “ he reserves the greater and more perfect dis-
 “ courses concerning *Jesus* for him who lay
 “ in the bosom of *Jesus*. For none of them
 “ have so distinctly declared his Deity as *John*,
 “ who introduces him saying: *I am the light*
 “ *of the world: I am the way, and the truth,*
 “ *and the life: I am the resurrection: I am*
 “ *the door, I am the good shepherd.* And in
 “ the *Revelation*, *I am alpha and omega, the*
 “ *beginning and the end, the first and the last.*
 “ We may be bold to say then, that the Go-
 “ spels are the first-fruits of all the scriptures,
 “ and the Gospel according to *John* the first-
 “ fruit of the Gospels.”

This passage is observable upon divers ac-
 counts: particularly, we see that *Origen* re-
 ceived four Gospels, and no more. He owns
 without scruple the genealogie in *St. Matthew*:
 and we perceive, what were the several scrip-
 tures of the New Testament generally receiv-

A. D. ^{230.} ed by *Christians*: The Gospels, Acts, Epistles of Apostles, and St. *John's* Revelation.

Titles and Divisions.

XVIII. This leads us to what comes next in order to be considered, the several titles and divisions of the books of sacred scripture.

1. The most general division is that of (s) the Old and the New Testament, between both which *Origen* says there is a perfect harmonie. There are other places, where *Origen* speaks (t) of the *ancient* and the *new* scriptures. In the former part he reckons the Law and the Prophets, in the later the Gospels and Apostles, and asserts their compleat harmonie throughout.

2. Accordingly such titles and divisions as these are very frequent: *The Law (u) and the Prophets, the Gospels and Apostles: Prophets, Gospels*

(s) Πεπληρωμένοι συμφωνίας δογμάτων κοινῶν τῇ καλεμένῃ παλαιᾷ πρὸς τὴν ἠνομαζομένην καινὴν διαθήκην. *Comm. in Joh. p. 92. A. Hist.*

(t) Τίναί εἰσι δὲ ἡ τρίτῃ εἰρηνοποιός, ὁ παριστάς τὴν συμφωνίαν ἢ τὴν εἰρήνην τῶν, ἢ τῶν παλαιῶν πρὸς καινὰς, ἢ νομικῶν πρὸς προφητικὰς, ἢ εὐαγγελικῶν πρὸς ἀποστολικὰς. κ. λ. *E secundæ Tomo in Matth. Pbilos. cap. vi. p. 30. 31. Cant. p. 204. Hist.*

(u) Quæ recitata sunt nobis, puteus est, et omnis simul scriptura Legis et Prophetarum: ἐὺεὐαγγελικὰ quoque et Apostolica scripta simul omnia unus est puteus, &c. *In Num. Hom. 12. T. 2. p. 314. C. Bædæ.*

(ω) *Gospels and Apostles: The (x) scriptures of the Prophets of God, and of the Apostles of Jesus.* A. D. 230.

3. “ They (y) who mind earthly things
 “ ... suffer a famine of the word of God.
 “ They hear not the command of the Lawe,
 “ they know not the reproofs of the Prophets,
 “ they are ignorant of the consolations of the
 “ Apostles, they receive not the medicine of
 “ the Gospel.”

4. “ That we may be able to bring forth
 “ out of our treasure things new and old,
 “ and may be scribes instructed unto the
 “ kingdom of heaven, *he says*, we (z) must
 “ give diligent attendance to reading ...
 “ and meditate in the lawe of the Lord day
 “ and

(ω) Ἐσι δὲ καὶ παρὰ ταῖς εὐαγγελίαις, καὶ παρὰ τοῖς ἀποστόλοις, καὶ διὰ τῶν προφητῶν μυρίας ὅσας προσωπορίας συναγαγεῖν. κ. λ. in Job. p. 22. A.

(x) Καὶ ὅσα ἄλλα λέγουσι περὶ αὐτῶν αἱ τῶν προφητῶν τῆ Θεῶ καὶ τῶν ἀποστόλων τῆ Ἰησοῦ γραφαί. *Contr. Celj. l. v. T. 1. p. 580. C. Bened.*

(y) Qui enim de terra sunt, et terrena sapiunt. . . famem verbi Dei patiuntur, legis mandata non audiunt, correptiones Prophetarum nesciunt, apostolicas consolationes ignorant, non sentiunt Evangelii medicinam. *In Gen. Hom. 16. T. 2. p. 104. D.*

(z) Καὶ ἐν τῷ νόμῳ κυρία μελετῶν ἡμέρας καὶ νυκτὸς, ἢ μόνον τὰ κανὼν τῶν εὐαγγελίου, καὶ τῶν ἀποστόλων, καὶ τῆς ἀποκαλύψεως αὐτῶν λόγια, ἀλλὰ καὶ παλαιά. κ. λ. *Com. in Matth. p. 220. C. D.*

A. D. 230. “ and night : not only the new oracles of the
 “ Gospels, and the Apostles, and their Re-
 “ velation, but likewise the ancient oracles
 “ of the Lawe and the Prophets.”

5. *Origen* professeth his own resolution (a) to improve the *talent* he had received, *whether of the Gospel, or the Apostle, or the Prophet, or the Law.*

6. These several titles and divisions of scripture, I think, must be of use to satisfy us, that *Origen* received no books as sacred scripture, and of authority, beside those which we so receive at this time. More instances of these, or the like divisions, will appear in the article of the respect shewed to the scriptures, to which we now proceed.

*Respect for
the scrip-
tures.*

XIX. There are in *Origen* many evidences not only of his own great respect for the scriptures, but also of the high esteem they were in with *Christians* in general.

1. Discoursing of a seeming difference between the Evangelists he speaks of it as the
 com-

(a) Ἔχομαι τὴν μὲν ἢ εἰς εὐαγγέλιον, ἢ εἰς ἀποστόλου, ἢ εἰς προφήτου. ἢ εἰς νόμου ποιῆσαι πολλαπλασίονα. In *Jerem. Hom.* 19. p. 186. D. *Huet.*

common opinion of *Christians*, “That (b) the
 “Gospels were written exactly according to A. D.
230.
 “truth with the assistance of the Holy Spi-
 “rit, and that the writers had made no mi-
 “stakes.” And afterwards in the same dis-
 course: “After this *Mark* says: *And he cast-* *Mark x.*
 “*ing away his garment leaped and came to* ^{50.}
 “*Jesus*. Shall we say, that (c) the Evange-
 “list wrote without thought, when he re-
 “lated the man’s casting away his garment,
 “and leaping, and coming to *Jesus*? and
 “shall we dare to say, that these things were
 “inserted in the Gospels in vain? For my
 “part, I believe, that not one jot or tittle of
 “the divine instructions is in vain.”

2. In another place he argues: “We (d)
 “are never to say, that there is any thing
 “imper-

(b) *Ἐπεὶ ὁ ἀγ. πνεῦμα πιστεύομεν ἀναγεγράφθαι, συνεργῶντος
 καὶ τοῦ ἀγίου πνεύματος, τὰ εὐαγγέλια, καὶ μὴ ἐσφάλησαν ἐν τῷ ἀπο-
 γράφειν οἱ γραφταίτες αὐτὰ, κ. λ. Com. in Matth. p. 227.
 B. Huet.*

(c) *Ἄρ. Ἐν ᾧ δὲ ἐν ἐνοήσας ἀνέγραψε περὶ τῆ ἀποβαλίσια αὐτοῦ
 τὸ ἱμάτιον ἀνατεπιδηκῆτα ἐληλυθέναι πρὸς τὸν Ἰησοῦν, καὶ τολμή-
 σασθαι φῆσαι μάτην ταῦτα προσεῖρηθαι τῷ εὐαγγελίῳ; ἐγὼ δὲ μὲν
 ἰστα ἐν ἡ μίαν κεράϊαν ἐπιστένω κενὸν εἶναι θεῶν μαθημάτων.
 In Matth. p. 428. F.*

(d) Sed non possumus hoc dicere de Sancti Spiritus literis,
 quod aliquid in eis otiosum sit aut superfluum, etiamsi aliquibus
 videntur obscura. Sed hoc potius facere debemus, ut oculos
 mentis nostrae convertamus ad eum, qui haec scribi iussit, et ab
 ipso

A.D. 230. “ impertinent or superfluous in the scriptures
 “ of the Holy Spirit, though to some they
 “ may seem obscure. But we are to turn
 “ the eyes of our mind to him, who com-
 “ manded these things to be written, and seek
 “ of him the interpretation of them : that if
 “ our soul is distempered, he may heal us
 “ who healeth all it's sickneses: or if we
 “ be yet children in understanding, the Lord
 “ that receiveth little children may train
 “ us up, and bring us to the perfection of
 “ mature age.”

3. Again, he speaks of it as a common opinion, “ That (*d*) the sacred books are not
 “ the writings of men, but have been written
 “ and delivered to us from the inspiration of
 “ the Holy Spirit by the will of the Father of
 “ all through *Jesus Christ*.”

4. In

ipso horum intelligentiam postulemus : ut siue infirmitas est in anima nostra, sanet nos ille, qui sanat omnes languores ejus : siue parvi sensus sumus, adest nobis custodiens parvulos Dominus, et enutriet nos, atque in mensuram actatis adducat. *In Num. Hom. 27. T. 2. p. 375. B. Bened.*

(*d*) Διότι περ τοῖς θεωρούμενοις μὴ ἀνθρώπων εἶναι συγγράμματα τὰς ἱερὰς βίβλους, ἀλλ' ἐξ ἐμπνεύσεως τοῦ ἁγίου πνεύματος ἡ βιβλίωμα-
 ἡ τὸ πᾶν τῶν ὅλων διὰ Ἰησοῦ Χριστοῦ τῆς αἰτίας ἀναγεγραφοῦναι καὶ
 εἰς ἡμᾶς ἐληλυθέναι. τὰς φαινόμενοις ὁδῶν ἀποδεικνύων. *Philoc. c. i. p. 7. Cant. De Prin. Liv. T. i. p. 165. in. Bened.*

4. In answer to some objections of *Celsus*, *Origen* (e) says, “ with his good leave he will venture to affirm, that the Disciples of *Jesus*, after their understandings were enlightened by the grace of God, knew better than *Plato* what to write, and how to write, and what things were fit to be published to the world, either by writing, or discourse, and what not.”

5. In a *Latin* homilie upon *Jeremiah*: “ The (f) sacred scriptures come from the fulness of the Spirit. So that there is nothing in the Prophets, or the Law, or the Gospel, or the Apostle, which descends not from the fulness of the divine majesty.”

6. In a homilie upon the same Prophet still extant in *Greek*: “ If (g) the oracles of
“ God

(e) Καὶ, εἰ μὴ φοβικὸν εἶπεν περὶ τῶν τηλικύτων ἀνδρῶν τὸ εὐκλεές, οὐκ ἔστι, ὅτι μᾶλλον Πλάτων ἢ ἔτι εἰς ἑσπέρων. ἀφ’ οὗ ἐν ἐλάμψανον χάριτι Θεοῦ νοημάτων, τίνα μὲν τὰ γραφήα, καὶ πῶς γραπτὰ, τίνα δὲ ἄδαμῶς γραφήα εἰς τὸς πολλὰς, καὶ τίνα μὲν ῥητὰ, τίνα δὲ ἢ τοιαῦτα. *Contr. Cels. l. 6. p. 634. A. Bened.*

(f) Et idcirco sacra volumina Spiritus plenitudine spirant, nihilque est, sive in prophetis, sive in lege, sive in evangelio, sive in apostolo, quod non a plenitudine divinae majestatis descendat. *In Jerem. L. Hom. 2. p. 577. Basil. 1571*

(g) Εἰ Θεῶν λογία ἐσιν ἐν νόμῳ, καὶ προφήταις, ἐυαγγελίοις τε καὶ ἀποστόλοις, δεήσει τὸν μαθητεύοντα Θεῶν λογίοις διδασκαλὸν ἐπιτηρέεσθαι Θεῶν. *In Jerem. Hom. κ. p. 107. A. Huet.*

A. D. “ God are contained in the Law and the
^{230.} “ Prophets, and in the Gospels and the
 “ Apostles, it becomes him who is instructed
 “ in the divine oracles to own God for his
 “ teacher.”

7. In his commentaries upon St. *Matthew*.
 “ These things, *says (b) he*, we must under-
 “ stand in a manner worthie of the wisdom
 “ of God, by which the Gospels were wri-
 “ ten.”

8. Speaking of some doctrines he says,
 “ That *(i)* one and the same Spirit proceed-
 “ ing from the one God teaches the like
 “ things in the scriptures written before the
 “ coming of *Christ*, and in the Gospels and
 “ Apostles.”

*Doctrines
 to be pro-
 ved from
 them.*

9. All these observations afford abundant
 proofs of the peculiar authority and esteem
 of the holy scriptures. It will be easie to
 add a few passag:s, where it is asserted, that
 the

(b) Ἐπεὶ δὲ πρὸς ἑκάστην λαμβάνειν δεῖ ἀπὸ τῶν λεγομένων
 δόξια σοφίας Θεοῦ, ὡς ἢ τὰ εὐαγγέλια γέγραπται. *Com. in
 Matth.* p. 447. E. Huet.

(i) Οὐ μόνον δὲ περὶ τῶν πρὸ τῆς παρουσίας ταῦτα τὸ πνεύ-
 μα φησὶν ὁμιλεῖν, ἀλλ’ ἅτε τὸ αὐτὸ τυγχάνον καὶ ἀπὸ εὐς Θεοῦ, τὸ
 ὁμοίον καὶ ἐπὶ τῶν εὐαγγελίων, καὶ ἐπὶ τῶν ἀποστόλων. *Philos.*
 p. 12. *fm. De Prin. l. i. v. p. 174. n. 16. Bened.*

the proofs of doctrines ought to be taken from them.

10. “ We must (*k*) seek, says Origen, for a good proof of this truth. This must be fetched from the scriptures. For our assertions and discourses are unworthie of credit. In the mouth of two or three witnesses shall every word be established. . . . In order to establish this interpretation, I shall bring two witnesses out of the New and the Old Testament. Yea I shall bring three witnesses, from the Gospel, from the Prophet, from the Apostle.”

11. In another place and work he speaks (*l*) of the *scriptures believed to be divine, both those of the Old and New Testament*, which were generally used for confirming any doctrine.

12. Dis-

(*k*) Μάρτυρας δεῖ λαβεῖν τὰς γραφάς· ἀμάρτυροι γὰρ αἱ ἐπιβολαὶ ἡμῶν καὶ αἱ ἐξηγήσεις ἀπίστοι εἰσιν. Ἐπιδομασί δὲ ἢ τριῶν μαρτύρων σαθῆσεται πᾶν ῥῆμα . . . ἵνα σῆσω τὰ ῥήματα τῆς ἐρμηνείας, λαβὼν μάρτυρας δύο ἀπὸ καινῆς καὶ παλαιᾶς διαθήκης· λαβὼν μάρτυρας τρεῖς ἀπὸ εὐαγγελίου, ἀπὸ προφήτου, ἀπὸ ἀποστόλου, ἕως σαθῆσεται πᾶν ῥῆμα. *In Jerem. Hom. i. p. 55. H. Huet.*

(*l*) Vid. *Philos. p. 1. Cant. De Prin. l. iv. § 1. p. 156. Bened.*

A. D.

230.

12. Discourſing of the duty of prayer :
 “ But (*m*) what we have ſaid may be proved
 “ from the divine ſcriptures in this manner.”

13. “ It would (*n*) be tedious, ſays he, to
 “ inſiſt upon all the texts of the Gofpels,
 “ wherein it is taught, that one and the ſame
 “ God is the God of the lawe and the
 “ goſpel. I ſhall nevertheleſſe touch upon
 “ a place or two of the Acts of the Apoſtles,
 “ where *Stephen* and the Apoſtles direct their
 “ prayers to that God, who is the maker of
 “ the heaven and the earth, and who ſpoke
 “ by the mouth of the holy Prophets.”

14. “ He (*o*) ſays, *Chriſtians* believe *Jeſus*
 “ to be the ſon of God in a ſenſe not to be
 “ explained and made known to men by any,
 “ but by that ſcripture alone, which is in-
 “ ſpired

(*m*) Κατασκευασέν δὲ ἀπὸ τῶν θείων γραφῶν τὰ ἐξηγήματα,
 ὅστων ἴδν τρόπον *De Orat.* p. 210. *F. Bened.*

(*n*) Longum erit, ſi ex omnibus evangeliorum locis testi-
 monia congregemus. . . . Coniungemus tamen breviter etiam de
 Actibus Apoſtolorum, ubi *Stephanus* et Apoſtoli preces ſuas
 dirigunt ad eum Deum, qui fecit coelum et terram, &c. *De*
Prin. l. 2. cap. 4. p. 85. C. Bened.

(*o*) . . . eminentiorem divinioremque rationem de filio Dei,
 nullius alterius poſſibilitatis eſſe credimus exponere, atque in
 hominum cognitionem proferre, niſi ejus folius ſcripturae,
 quae a Spiritu Sancto inſpirata eſt, id eſt, evangelicae et apo-
 ſtolicae, necnon legis et prophetarum, ſicut ipſe *Chriſtus* aſſe-
 rit. *De Prin. l. i. cap. 3. p. 60. A.*

“ spired by the Holy Ghost; that is, the A. D.
 “ Evangelic and Apostolic scripture, as also ^{230.}
 “ that of the Lawe and the Prophets.

15. In his books against *Celsus*: “ But (*p*)
 “ that our religion teaches us to seek after
 “ wisdom, shall be shewn both out of the
 “ ancient *Jewish* scriptures, which we also
 “ use, and out of those written since *Jesus*,
 “ and which are believed in the churches to
 “ be divine.”

XX. The respect for the scriptures appears *Reading*
 farther in frequent and earnest exhortations to *them re-*
 read and study them, taken from the confi- *ed.*
 deration of the benefit of such a practise.

1. *Origen* does mightily recommend the read-
 ing of the scriptures. “ He (*q*) says, that if the
 “ Lord *Jesus* find us employed in such studies,
 “ he will come and partake with us: yea if
 U “ he

(*p*) Ὅτι δὲ βόλεται ἡμᾶς εἶναι σοφῶς, δεκτέον καὶ ἀπὸ τῶν
 παλαιῶν καὶ Ἰουδαίων γραμμάτων, δις καὶ ἡμεῖς χρῶμεθα. ἐχ-
 ῆστον δὲ καὶ ἀπὸ τῶν μετὰ Ἰησοῦ γραφέντων, καὶ ἐν ταῖς ἐκκλη-
 σίαις θείων εἶναι πεπιστευμένων. *Con. Cels. l. 3. p. 133. Cant.*
T. i. p. 476. C. Bened.

(*q*) Ipse Dominus noster *Jesus* Christus, si nos inveniat his
 vacantes, et hujuscemodi studiis & exercitiis operam dantes,
 non solum pasci et refici dignatur in nobis, verum etiam si has
 epulas apud nos viderit apparatus, patrem secum dignatur ad-
 ducere. *In libr. Jesu, Hom. xx. p. 44. A. Bened.*

A. D. " he sees such a feast prepared by us, he will
 230. " bring his Father with him."

2. He says likewise, " that (r) the greatest
 " torment of Demons, and above all the other
 " pains they endure, is, to see men reading
 " the word of God, and studying and la-
 " boring to understand the divine lawe and
 " the mysteries of the scriptures: and that
 " for this reason, because hereby men are de-
 " livered from that darknesse and ignorance of
 " God and religion, which they had brought
 " into the world, and on which all the inte-
 " rests of their kingdom depend."

3. *Origen* is for studying carefully all the
 scriptures, and every part of them. In a
Greek fragment of a homilie upon *Ezekiel*,
 particularly upon *chap. xxxiv. 17. 18. 19.*
 " he (s) says, there are some who receive the
 " New

(r) Super omnia vero eis tormentorum genera, et super
 omnes poenas, si quem videant verbo Dei operam dare, scientiam
 divinae legis et mysteria scripturarum intentis studiis per-
 quirentem: in hoc eorum omnis flamma est, in isto uruntur
 incendio, quoniam quidem ignorantiae tenebris humanas ob-
 scuraverant mentes, et haec obtinuerant, ut Deus quidem ig-
 noraretur, ad ipsos vero divini cultus studia transferrentur. In
Num. Hom. 27. p. 378. D. E.

(s) Τοῖς τοῖς δὴ εἰσιν οἷα τὴν μὲν καὶ τὴν ἐγκρίνουσιν, τὴν δὲ πα-
 λαίων ἀποδοκιμάζουσιν ἑαυτῶν. καὶ, *Tom. Com. in Ex. p. 200.*
C. Huet.



“ New and reject the Old Testament. . . .
 “ But, *says he*, never let us tread down the
 “ Prophetical Pasture, nor foul the water
 “ of the Law. And whereas there are some
 “ likewise who offend against the Evangelical
 “ pasture, and the Apostolical water; inso-
 “ much that they tread down some parts of
 “ the Gospels, [*or some of the Gospels*] and
 “ feed on other parts as good pasture, and
 “ some either reject the Apostles entirely, or
 “ take only a part of them: let (*t*) us feed on
 “ all the Gospels entire, and tread down no
 “ part of them: and drinking of all the
 “ writings of the Apostles, as much as in us
 “ lies, let us preserve the water pure that is
 “ set before us, and not foul any part thereof
 “ with unbelief, which disturbs those who
 “ are not able to understand them.”

4. To the like purpose in another place:

“ Let (*u*) us read the scriptures of the Old
 “ Testament, and imitate the virtues for which
 “ any are commended, and carefully avoid

U 2

“ the

(*t*) Ημεῖς καὶ ὅλα εὐαγγέλια νεμηθῶμεν, καὶ μηδὲν αὐτῶν πα-
 τήσωμεν, καὶ πάντα τὰ ἀποστολικὰ πίνουσις, τὸ ὅσον ἐφ' ἡμῖν κα-
 θέσπικος ὕδωρ, αὐτὰ τηρήσωμεν, καὶ μηδὲν τῶν ἐν αὐτοῖς ἀπιστία
 παραλαβὴ τέσ ἐκ εἰδύτας συνιέναι τῶν λεγομένων ταράζωμεν.
Ibid. p. 201. G.

(*u*) *In Jerem. Hom. iv. p. 74. B. Huet.*

A. D.

230.

“ the things for which any are blamed. Let
 “ us (τῷ) also read the books of the New
 “ Testament, the words of the Apostles. And
 “ having read them, let it be our care, that
 “ they be written in the table of our hearts,
 “ that a bill of divorce may not be given un-
 “ to us, but we may enter into the holie in-
 “ heritance.”

5. He is for reading the scriptures, though we there find some things which we do not understand: “ Food, *he* (x) *says*, is eaten,
 “ physic is taken: though the good effect is
 “ not presently perceived, a benefit is expected
 “ in time, and may be obtained. So, *he says*,
 “ it is with the holy scriptures: Though
 “ at the very time of reading them there be
 “ no

(τῷ) . . . ἀναγρᾶναι τὰ βιβλία τῆς καινῆς διαθήκης, τῶν ἀπο-
 στόλων τὰς λόγους. κ. λ. *Ibid.*

(x) Solent medici praeberere interdum cibum aliquem, interdum etiam potum dare, verbi gratia ad discutiendam caliginem visus: nec tamen in edendo ipso cibo, vel in potando sentimus, quia utilis est, et prodest oculis Hoc ergo modo credendum est etiam de scriptura sancta, quia utilis est, et animae prodest, etiam si sensus noster ad praesens intelligentiam non capit; quoniam, ut diximus, et bonae virtutes, quae nobis adsunt, reficiuntur in his sermonibus et pascuntur, et contrariae torpescunt his meditationibus et effugantur. . . . Non ista de causa haec diximus, nec excusantes nos ista protulimus, sed ut ostenderemus in scripturis sanctis esse vim quandam, quae iegenti etiam sine explicatione sufficiat. *In libr. Jesu Hom. xx. p. 455. A. B. C. Bened.*

“ no sensible advantage, yet in the end they
 “ will be found profitable for strengthening
 “ virtuous dispositions, and weakening the ha-
 “ bits of vice.” This seems to be said particu-
 larly for the encouragement of meaner persons;
 that, though they should not understand eve-
 ry thing, and there be no interpreter at hand,
 to explain a difficulty; neverthelesse they
 should read the scriptures with good hopes of
 more advantage in the end, than is perceived
 at first, and that by continual reading they
 may emprove.

6. Mr. *Lowth* in a book (y) designed for
 the use of meaner people says: “ The pri-
 “ mitive church cannot be accused of en-
 “ couraging ignorance in the people, and yet
 “ *Origen* (z) informs us, that there was a di-
 “ stinction made then between books of scrip-
 “ ture which lay open to every body’s use,
 “ and such as were read only by persons of
 “ better understandings: a distinction, which,
 “ if it had been observed in these later days,
 “ would have not a little contributed to the
 “ peace of the church.”

U 3

But

(y) *Directions for the profitable reading of the holy scrip-
 tures.* Ch. i. p. 9. 10. *Third ed.* 1726.

(z) *Cont. Cels.* l. vii. p. 356. *Cant.*

A D.

230.

But I am apt to think, that learned writer mistook the meaning of *Origen's* passage, to which he refers. *Celsus* had put into the mouth of *Christians* some words, which *Origen* says, were never spoken by any *Christian*, learned or unlearned. "However, as *Origen* (a) adds, it is not in any private book, or such as are read by a few only, and those studious persons, but in books read by every body, that it is written: *The invisible things of God from the creation of the world are clearly seen, being understood by things that are made.*" So that the epistle to the *Romans* was a writing open to all sorts of people. And yet from thence disputes have been raised, which have sometimes given no small disturbance to the church. And *Christians* of (aa) ancient, as well as later times, have been sensible it is a part of scripture, in which are many things not easie to

(a) Καὶ οὐκ ἐν ἀνακείμενοις καὶ ἀναγνωσκομένοις ὑπὸ ὀλίγων μόνον καὶ φιλομαθῶν, ἀλλ' ἐν δημῶδεςέροις γέγραπται, ὅτι τὰ ἄορα τῆ Θεοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι νοούμενα καθαροῦται. *Ibid.* p. 720. C. *Bened.*

(aa) Omnis quidem ad Romanos epistola interpretatione indiget, et tantis obscuritatibus involuta est; ut ad intelligendam eam, Spiritus Sancti indigeamus auxilio, qui per Apostolum haec ipsa distavit. *Hieron. Hedibiae.* § x. Totus hic Apostoli locus, et in superioribus et in consequentibus, imo omnis epistola ejus ad Romanos, nimis obscuritatibus involuta est. *Id. Algasiae Qu. viii.*

to be understood. But I apprehend, that there is no ground to conclude from this passage, that there were any books of scripture that were not read by all. The private books, those read by a few only, and those studious men, do not appear to be books of scripture, sacred scripture. So far as I am able to perceive, it would be reasonable to look for all the books of scripture, where we find the epistle to the *Romans*, among writings used by all mankind.

A. D.
230.

It is true, *Origen* allows, that there are difficulties in the scriptures. But he does not therefore dissuade any from reading them, but advises them to labor the more to understand their meaning. And if this were a reason against reading any part of scripture, it would hold against all. For *Origen* was of opinion, that there were difficulties in all the books of the New Testament, even the plainest of them, the Gospels themselves, as we may see hereafter.

Origen often (*b*) speaks of a threefold sense of scripture, historical, moral, and mystical:

U 4

and

(*b*) Prima enim quae praecessit, historica est, veluti fundamentum quoddam in inferioribus posita. Secunda haec mystica, superior et excelsior fuit. Tertiam si possumus moralem tentemus

A. D.

230.

and he (c) says, that if any sense is difficult to be attained, he will never cease reading, studying, enquiring and praying, till he has found it. And he exhorts others to do the like, and blames those, who never read the scriptures at home, and seldom come to church, except on festival days; because in this way they are never likely to attain all these senses, scarce any one of them. Thus argues *Origen* in his homilies, to excite the diligence of all sorts of people.

In his Prologue, as it is called, to the Canticles, if (d) it be his, *Origen* (e) informs us, that

mus adjicere. *In Genesim, Hom. 2. p. 65. B. C. Bened.* Triplicem namque in scripturis divinis intelligentiae inveniri saepe diximus modum, historicum, moralem, et mylticum. Unde et corpus inesse ei, et animam, ac spiritum intelleximus. *In Levit. hom. v. p. 209. C.*

(c) Si vero non solum secundum literam, sed aliquid et secundum spiritum attingere, biduum videbor fecisse apud puteum visionis. Quod et si moralem locum contigero, fecerim triduum; vel certe etiam si non potuero omnia intelligere, assideo tamen scripturis divinis, et in lege Dei meditor die ac nocte, et omnino nunquam desino, inquirendo, discutendo, tractando, et certe, (quod maximum est) orando Deum. . . . Sin vero negligam, neque domi exercear in verbo Dei, neque ecclesiam ad audiendum frequenter ingrediar, sicut nonnullos in vobis video, qui diebus tantummodo solennibus ad ecclesiam veniunt, qui hujuscemodi sunt, non habitant apud puteam visionis, &c. *In Gen. Hom. xi. p. 91. D. E.*

(d) See *Tillemont, Origene, Art. 31. Huet. Or. Lib. 3. Sect. 3. n. vii.*

(e) Ob hoc ergo moneo, et consilium do omni qui nondum carnis et sanguinis molestiis caret, neque ab affectu naturae

ma-

that the wise men among the *Jews* put all the books of scripture into the hands of young people ; except the beginning of *Genesis*, the beginning and end of *Ezekiel*, and the book of *Canticles*. And he himself there dissuades some people, who are, what they should not be, carnal and sensual, from reading that book. Nevertheless it does not appear, that any part of scripture, esteemed by *Christians* to be divine, was withheld from persons of any rank or age. I think, *Origen's* writings alone are a sufficient proof, that none of the scriptures were concealed in private. For, not to mention now any other things, he wrote (*f*) upon the beginning of *Genesis*, and upon the prophecies of *Ezekiel* : and upon the book

materialis abscedit, ut a lectione libelli hujus eorumque quae in eo dicuntur, penitus temperet. Aiunt enim observari etiam apud Hebraeos, quod nisi quis ad aetatem perfectam maturamque pervenerit, libellum hunc ne quidem in manibus tenere permittatur. Sed et illud ab eis accepimus custodiri, quandoquidem moris est apud eos, omnes scripturas a doctoribus et sapientibus tradi pueris, simul et eas quas *δουλερώσεις* appellant, ad ultimum quatuor ista observari, id est, principium *Genesis*, in quo mundi creatura describitur, et *Ezechielis* Prophetae principium et finem . . . et hunc *Cantici* canticorum librum. p. 492. T. i. *Baf.*

(*f*) Εἰ δέ τις βέλεται . . λαβέτω τὰ πραγματεύσεια ἡμῶν εἰς τὴν Γένεσιν, ἀπὸ τῆς ἀρχῆς βέλις μέχρι τῆς Αὐτῆς ἢ βίβλος γενέσεως ἀνθρώπων. *Cont. Cels.* l. 6. p. 309. *Cant.* p 670. *Ε. Bened.*

A. D. ^{230.} of *Canticles* he wrote (g) two works in the way of Tomes, or Commentaries, beside his homilies upon the same book. *Jerome* (h) speaks particularly of one of those Commentaries, which was a large work, consisting of ten volumes. And he admires and commends it, as if it were the best book that *Origen* ever wrote. He likewise translated, and, as he says, faithfully, two homilies of *Origen* upon the *Canticles*, composed by him in a familiar stile for the benefit of people of small proficiencies. But to proceed.

7. “ Every thing, *says* (i) *Origen*, needs a suitable food for it’s nourishment. The true food of the rational nature is the word of God.” And soon (k) after he presses

(g) See *Tillem. Origene Art.* 31. T. 3. P. 3. p. 234.

(h) Origenes, cum in caeteris libris omnes vicerit, in Cantico canticorum ipse se vicit. Nam decem voluminibus explicitis, quae ad viginti usque versuum millia pene perveniunt: . . . Itaque illo opere praetermissio, quia ingentis est ocii, laboris et sumptuum, tantas res, tamque dignum opus in Latinum transferre sermonem, quos in morem quotidiani eloquii parvulis adhuc lactantibus composuit, fideliter magis quam ornate interpretatus sum. *Hier. Prol. ad Dam.* p. 481. Tom. i. *Bas.*

(i) Omnis natura rationalis propriis et sibi competentibus nutriri indiget cibus. Cibus autem verus naturae rationalis est sermo Dei. *In Num. Hom.* 27. p. 374. a. E. *Bened.*

(k) Ita ergo et in cibus rationalibus, divinorum dico voluminum, non continuo aut culpanda aut refutanda est scriptura, quae dif-

presses the reading of the scriptures, even those books or parts of scripture that appear obscure and difficult. Otherwise, he says, we must lay aside all. For there are difficulties in the plainest books, in the Gospels, and the epistles of the Apostles.

A. D.

230.

8. Having argued, that (*l*) there were some things in the scriptures mysterious and difficult, others easie and obvious, and understood of themselves without any farther help, he infers: “ If (*m*) then we study the whole “ scripture, we shall become skilful money- “ changers.”

9. Be-

difficilior aut obscurior ad intelligendum videtur Quamvis, et si diligentius requiramus (verbi causa) in Evangelii lectione, vel Apostolica doctrina, in quibus delectari, et in quibus tibi aptissimum et suavissimum deputas cibum; quanta sunt quae te latent, si discutias et perscruteris mandata Domini. Quod si ea quae obscura videntur et difficilia, refugienda sunt, protinus et vitanda, invenies etiam in illis, in quibus valde confidis, tam multa obscura et difficilia, ut si hanc sententiam teneas, sit tibi etiam inde recedendum. . . . Haec autem in praefatione praemisimus, ut suscitemus animos vestros, quoniam quidem hujusmodi lectio habetur in manibus quae difficilibus ad intelligendum, et superflua videatur ad legendum. Sed non possumus hoc dicere de Sancti Spiritus literis, quod aliquid in eis sit otiosum aut superfluum, etiamsi aliquibus videntur obscura. *Ibid.* p. 374. C. D. E. F. 375. A.

(*l*) Καὶ ἐπὶ τῶν λεγομένων ἐν ταῖς γραφαῖς, ἃ μὲν ἐστὶν ἀπορρητότερα καὶ μυσηκώτερα ἢ δὲ ἀλύθην χρήσιμα τοῖς νοῦσι· ἢ *Jerem. Hom. xii. p. 123. C.*

(*m*) Ὅλην ἐν τῇ γραφῇ ἐὰν ἐξετάσωμεν, ἐρῶμεν δόκιμοι γενόμενοι τραπέζιται. κ. λ. *Ibid.* D.

A. D.
230.

9. Because the scriptures are the proper food of our souls, he is for reading them daily: "Let us, *says (n) he*, come daily to "the wells of the scriptures, the waters of "the Holy Spirit, and there draw, and carry "home a full vessel."

10. He concludes a homilie upon *Jeremiah*, which we have in *Greek*, in this manner: "These (o) things being so, let us re- "collect the words of scripture, and lay them "up in our heart, and endeavor to live ac- "cording to them; that being purified from "sin before our departure out of this world, "we may be saved through *Jesus Christ*, "to whom be glorie and power for ever and "ever. Amen."

Publicly
read.

XXI. Another proof of a peculiar respect for the holie scriptures, and of the great authority they were in with *Christians*, is, that they were read and explained in their assemblies of public worship. This was common to

(n) Rebecca quotidie veniebat ad puteos, quotidie hauriebat aquam . . . animarum est ista eruditio, et spiritalis doctrina, quae te instituit, et docet quotidie venire ad puteos scripturarum, ad aquas Spiritus Sancti, et haurire semper, et plenum vas domum referre. *In Gen. Hom. x. p. 87. F.*

(o) *In Jerem. hom. 2. p. 67. A. B. Huet,*

to the books both of the Old and the New Testament.

A. D.

230.

1. In a *Latin* homilie upon *Exodus* : “ Let
 “ (p) us therefore take heed, least not only
 “ when *Moses* is read, but also when *Paul* is
 “ read, the vail be upon our heart. And
 “ certainly, if we hear carelessly, if we take no
 “ pains to obtain instruction and understand-
 “ ing; not only the scriptures of the Lawe and
 “ the Prophets, but also of the Apostles and
 “ Gospels, will as to us be covered with a
 “ thick vail.”

2. When he shews, how a *Christian* Sab-
 bath ought to be kept, beside meditation up-
 on heavenly and invisible things, he mentions
 coming (q) to church, and bearing the divine
 readings and discourses, or sermons. And says
 likewise, “ That on that day the reader of the
 “ divine

(p) Videamus ergo, ne non solum cum *Moyfes* legitur, sed et cum *Paulus* legitur, velamen sit positum super cor nostrum. Et manifeste, si negligenter audimus, si nihil studii ad eruditionem et intelligentiam conferimus, non solum *Legis* et *Prophetarum* scriptura, sed et *Apostolorum* et *Evangeliorum* grandi nobis velamine tegitur. *In Exod. hom. 12. p. 174. A.*

(q) Si ergo desinas ab omnibus saecularibus operibus, et nihil mundanum cures, sed spiritualibus curis vaces, ad ecclesiam convenias, lectionibus divinis et tractatibus aurem praebeas, et de coelestibus cogites . . haec est observatio Sabbati Christiani . . Lector autem divinae legis vel doctor non desinit ab opere suo, et tamen sabbatum non contaminat. *In Num. Hom. 23. p. 358. D. E.*

A. D ^{230.} “ divine lawe and the preacher does not cease
 “ from his labour, and yet the Sabbath is
 “ not polluted.”

3. In another homilie : “ And (*r*) this we
 “ do, when the scriptures are read in the
 “ church, and when the discourse for expli-
 “ cation is pronounced to the people.”

4. In one of his homilies he represents
 strange negligence of some in hearing the
 readings and the expositions of the scriptures.
 “ Some (*s*) went away as soon as the readings
 “ in the public assemblies were over : Some
 “ hardly stayed so long. Others there were,
 “ who scarce knew whether the scriptures
 “ were read or not, but entertained them-
 “ selves with secular discourse in the remoter
 “ parts of the Lord’s house. Of such, *he*
 “ says,

(*r*) Hoc ergo etiam nunc, vel cum scripturae in ecclesia leguntur, vel cum sermo explanationis profertur ad populum, scripturae auctoritatem sequentes, dicimus, &c. *In libr. Jesu. Hom. ix. p. 421. D.*

(*s*) Aliqui vestrum ut recitari audierint quae leguntur, statim discedunt . . . Alii ne hoc ipsum quidem expectant, usquequo lectiones in ecclesia recitentur. Alii vero nec si recitantur sciunt, sed in remotioribus dominicae domus locis, saecularibus fabulis occupantur. De quibus ego ausus sum dicere, quia cum legitur Moyses, jam non velamen super cor eorum, sed paries quidam et murus est positus. *In Exod. Hom. 12. T. 2. 173. B. C.*

“ *says*, he may affirm, that when *Moses* is
 “ read, not a *vail*, but some partition or even
 “ wall is upon their heart.” This compari-
 son, and the foregoing words, *the remote parts*
of the Lord's house, may afford some reason
 for thinking, that the *Christian* churches at
 that time had very seldom any magnificence.
 It may be suspected, that they were only
 private houses, or buildings very like them,
 consisting of several rooms, separated from
 each other by walls and partitions.

A. D.
230.

5. “ Take (*t*) heed, least by a love of earth-
 “ ly things, or by any other means, you be a
 “ stranger to that food of wisdom, which
 “ is constantly dispensed in the churches of
 “ God. For, if you turn away your ear from
 “ hearing those things which are read or dis-
 “ coursed in the church, doubtless you will
 “ suffer a famine of the word of God.”

6. I might enlarge very much upon this
 point out of *Origen*, but it is not necessar-
 ie at present. I shall add therefore only a fine pas-
 sage in the books against *Celsus*, which I
 think

(*t*) Vide ne, . . . alienus efficiaris a sapientiae cibus, qui
 semper in Dei ecclesiis exhibentur Si enim avertas auditum
 ab his, quae vel leguntur in ecclesiis, vel disputantur, sine dubio
 famem verbi Dei patieris. in *Gen. Hom.* 16. T. 2. p. 104. F.

A. D.

230.

think relates to this matter. *Celsus* had compared the *Christians* to jugglers and mountebanks, that gathered weak and silly people together to hear their tales. “ But, *says* (u) “ *Origen*, how unjust is this reproach! where- “ in do we resemble those persons? we who “ by readings, and by discourses upon them “ excite men to piety toward the God of the “ universe, and to other virtues of a like excellence: and dissuade men from a contempt of the Deity, and from all things “ contrarie to right reason? The Philosophers would have been glad, if they could “ have gathered together such [*mean*] people to hear discourses recommending the “ practise of virtue.”

Whether
Origen received
other scriptures,
beside those
of the present
Canon?

XXII. In the next place we are to consider, whether there were any other books, beside those in our present Canon, for which *Origen* had the same respect, which he appears to have had for these. And in order to judge of this, we shall first of all observe his quotations

(u) . . ἢ τί τέτοις παραπλήσιον πράττομεν, οἱ καὶ δι' ἀναγνώσ-
μάτων, καὶ διὰ τῶν αὐτῶν διηγήσεων, ἀπορέπουσιν μὲν ἐπὶ τὴν εἰς
τοῦ Θεοῦ τῶν ὄλων ἐξέθειαν, καὶ τὰς συνθρίβεις ταύτης ἀρετῆς ἀπο-
τρέπουσιν δ' ἀπὸ τῆ καλαφροῦν τῆ δέου, καὶ πείσαντων παρὰ τὸν
ὀρθὸν λόγον πραττομένων; Καὶ οἱ φιλόσοφοι γ' ἂν ἔυξαινοῦσάν εἰναι
πιστέως ἀφροσύνης λόγων ἐπὶ τὸ καλὸν προσκαλέσθαι. *Con. Cels.*
l. 3. p. 480. E. T. Bened.

tations of those which we now generally esteem only ancient ecclesiastical writings; such as *Barnabas*, *Clement*, *Hermas*, *Ignatius*; then those, which we usually call spurious, or apocryphal.

A. D.
230.



It is to be observed, that we are now chiefly concerned about books, that may be thought to have some claim to be inserted in the canon of the New Testament: for which reason we need not be so particular in our observations upon his quotations of ancient writings, which rather belong to the Old Testament, though we may take some notice of these likewise.

XXIII. I begin then with observing *Origen's* citations of *Christian ecclesiastical writings*.

Ecclesiastical Writings.

1. The epistle ascribed to *St. Barnabas* is twice or thrice quoted by *Origen* in his remaining works, either *Greek* or *Latin*. In the books of Principles it is quoted in this manner: "The (*ω*) same things teaches *Barnabas* likewise in his epistle, when he says,

St. Barnabas.

X

" there

(*ω*) Eadem quoque *Barnabas* in epistola sua declarat, cum duas esse vias dicit, unam lucis, alteram tenebrarum, quibus et praeesse certos quosque angelos dicit: viae quidem lucis, angelos Dei: tenebrarum autem viae, angelos Satanae. *De Princ. lib. 3. cap. 2. T. i. p. 140. E. Bened.*

A. D. 230.

“ there are two ways, one of light, the other
 “ of darkneſſe, over which alſo he ſays ſome
 “ certain angels preſide: over the way of
 “ light the angels of God: over the way of
 “ darkneſſe, the angels of *Satan*.” We may
 obſerve here, that *Origen* had juſt before
 quoted *Tobit* and *Herimas*, after ſeveral quo-
 tations of the commonly received books of the
 Old and New Teſtament.

Celfus had reviled the Apoſtles of *Chriſt*, as
 infamous men. *Origen* answers: “ It is
 “ (x) indeed written in the catholic epiſtle of
 “ *Barnabas*, (from whence perhaps *Celfus* took
 “ occaſion to call the Apoſtles infamous and
 “ wicked men) that *Jeſus* choſe for his own
 “ apoſtles men who were very great finners.”

Origen is thought by ſome to refer alſo to
 this (y) epiſtle in his commentaries upon the
 epiſtle

(x) Γέγραπται δὲ ἐν τῇ Βαρνάβα καθολικῇ ἐπιſτολῇ (ὅθεν ἡ
 κέλσος λαβὼν τάχα εἶπεν εἶναι ἐπιρρήτους καὶ πονηροτάτους τὸς
 ἀποſτόλους) ὅτι ἐξελέξατο τὸς ἰδίους ἀποſτόλους Ἰηſὺς, οὕτως ὑπὲρ
 πάσαν ἀνομίαν ἀνομιλέρης. *Contr. Celf. l. i. p. 49. Spenc. T. i.*
p. 378. B. Bened.

(y) Sunt praeterea (ſicut in multis ſcripturae locis invenimus)
 etiam utriuſq; partis vel utriuſq; viae fautores quidem et adju-
 tores angeli. Nam carnis concupiſcentiae adverſus ſpiritum favet diabo-
 lus et angeli ejus, et omnes ſpirituales nequitiae in coeleſtibus,
 cunctique adverſus quos hominibus luſtamen eſt principatus et
 poteſtates,

epistle to the *Romans*. But that is not plain: the books he quotes or refers to particularly for what he there advances are such as are universally received as canonical.

A. D.

230.

2. St. *Clement's* epistle to the *Corinthians* is *St. Cle;* twice quoted by *Origen*. In the books of *Principles* (x) *Origen* cites him, calling him *Clement, a disciple of the Apostles*. In the *Commentaries* (a) upon *John*, this epistle is again cited, and the writer is called *faithful Clement, to whom Paul bears testimonie, saying, Philip. iv. with Clement, and other my fellow-laborers,* ^{3.} *whose names are in the book of life.*

I shall here take the liberty to mention an observation, which I have met with, since I wrote the chapter of *Clement of Rome*. Mr.

X 2

Wolff

potestates, et mundi hujus rectores tenebrarum. [*Eph. vi. 12. Rom. viii. 38.*] in *Ep. ad Rom. Lib. i. cap. i. p. 468. Basil.*

(x) Meminit sane Clemens Apostolorum discipulus etiam eorum quos ἀντίχθονας Graeci nominarunt. . . cum ait: *Oceanus intransmeabilis est hominibus, et hi qui trans ipsum sunt mundi, qui his eisdem dominatoris Dei dispositionibus gubernantur.* [*vid. Clem. Ep. ad Cor. c. 20*] *Orig. de Princ. l. 2. c. 3. p. 82. D. Bened.* Paulo post. Ex his tamen quae Clemens visus est indicare cum dicit: *Oceanus intransmeabilis est hominibus, et hi mundi qui post ipsum sunt.* *Orig. ibid. p. 83. B. C.*

(a) Καὶ παραδέχεται τὸν ἕτως γεγόνει ἐν ἀλόγως πισεύσας ταῖς ἰσοφίαις ὁ πισὸς Κλήμης, ὑπὸ Πάυλου μαρτυρούμενον, λέγοντος, Μετὰ κλήμενος, κ. λ. [*vid. Clem. Ep. cap. 55.*] *Orig. Comm. in Joan. p. 143. A. Huet.*

A. D. *Wolf* of *Hamburg* thinks (b) him to be different from *Clement*, whom *St. Paul* mentions in the epistle to the *Philippians*. So likewise *Dr. Wall*. They think this last not to have been a *Roman*. but a *Philippian*. Says (c) *Dr. Wall*: “ This *Clement* seems to be a *Philippian*. Yet many ancients take him to be “ *Clemens Romanus*, without any ground but “ the name, which was a very common name. “ *Clemens Romanus* must have been but a “ young man at this time. The most that *Ire-* “ *naeus* says of him is, that he had seen and “ heard, and conversed with *Paul* and *Pe-* “ *ter*, before their death: and that many in “ *Clement’s* time were living, who could re- “ member the Apostles. But this *Clement* “ had been *St. Paul’s* fellow-laborer, (at “ *Philippi*, I suppose) ten or twelve years “ before this time;” that is, before *Paul’s* writing the epistle to the *Philippians* in his imprisonment at *Rome*.

Upon which I would observe, that these learned men, I think, would not dispute, what

(b) De Clemente, qui Romanae ecclesiae postea praefuerat, accipit Eusebius H. E. l. 3. cap. iv. xv. Veri autem similis est, talem hic Clementem intelligi, qui Philippis verbi evangelici praeconem egerit, quod de aitero illo nusquam mini doceri. *Jo. Christ. Wolf. Curae in N. T. ad Philip iv. 3.*

(c) *Brief Critical Notes upon the N. T. p. 279. 280.*

what has been so often said by the ancients, that *Clement* Bishop of *Rome*, who wrote the epistle from thence to the *Corinthians*, was well acquainted with some of the Apostles of *Christ*: whether he be the person mentioned by *St. Paul* in his epistle to the *Philippians*, or not. But I see no proof, that *Clement* there mentioned by the Apostle was a *Philippian*. If so, *St. Paul's* salutations of *Aquila* and *Priscilla* would prove them to be of several places, that is, natives of them. [See *Rom.* xvi. 3. *2 Tim.* iv. 19. See likewise *Acts* xviii. 2. 18. 26. *1 Cor.* xvi. 19.] And if *Paul's* calling *Clement* his helper or fellow-laborer, in his epistle to the *Philippians*, is a proof that *Clement* had labored with him at *Philippi*, his salutation of *Aquila* and *Priscilla*, in the epistle to the *Romans*, would prove, that they had been the Apostles helpers at *Rome*, before he had been there. Nor is there any weight at all in *Dr. Wall's* argument from the age of *Clement*. There is no great distance between the supposed times of his and *St. John's* death. And yet *St. John* had been an Apostle of *Christ* some while before *Paul* was converted. *Clement* therefore, Bishop of *Rome*, without any inconsistency may be supposed to have been

A. D. 230. a companion and fellow-laborer of *Paul* at several places, and yet live to the end of the first centurie, or thereabout.

*Recogni-
tions.*

I shall place here also *Origen's* quotations of the *Recognitions*, though they are not so generally allowed to be writ by *Clement* of *Rome*, as the epistle to the *Corinthians*.

In his Commentaries (*d*) upon *Genesis* *Origen* has a long passage out of the *Recognitions*, which he quotes by the title of *Circuits*, or *Travels* written by *Clement* the *Roman*, disciple of the Apostle *Peter*. In another work he quotes (*e*) some words of *Peter* in *Clement*, meaning the *Recognitions* ascribed to him.

Hermas.

3. The Shepherd, or Pastor of *Hermas* is often quoted by *Origen*. The places are too numerous to be all inserted here, and a large part of them may be seen by the learned reader among

(*d*) Καὶ Κλήμης δὲ ὁ Ῥωμαῖος, Πέτρου ἀποστόλου μαθητὴς συνιδὸν τέτοις ἐν τῷ παρόντι πρόβληματι πρὸς τὸν πατέρα, ἐν Λαοδικείᾳ, ἔπᾳν ἐν ταῖς περιόδοις, ἀναγκαιότατόν τι ἐπὶ τέλει τῶν τότεων λόγων φησὶ, κ. τ. ε. [Vid. *Recogn. L. x. n. 10. et seq.*] *Orig. Comm. in Gen. T. 2. p. 20. E. Bened. Vid. et Philocal. cap. 23. p. 81. 82. Spencer.*

(*e*) Tale aliquid dicit et Petrus apud Clementem, quoniam opera bona quae fiunt ab infidelibus in hoc seculo profunt, non et in illo ad consequendam vitam aeternam. [vid. *Recogn. l. vii. n. 38.*] *Orig. in Matth. Traiectatus 35. p. 172. Basil. 1571.*

among the testimonies to *Hermas* in *Le Clerc's Patres Apostolici*. I shall however produce the most remarkable of them.

A. D.
230.

1.) It is quoted, as I said just now, with *Barnabas* (*f*) and *Tobit*. Again, (*g*) in the books of Principles it is quoted by *Origen* as scripture, together with the book of *Enoch*. In (*b*) the same work it is quoted as scripture together with the *Maccabees*. It is mentioned by him likewise with the *Maccabees* in (*i*) his Commentaries upon St. *John's* Gospel.

X 4

2.) In

(*f*) Sed et Pastoris liber haec eadem declarat dicens, quod bini angeli singulos quosque hominum comitentur: et si quando bonae cogitationes cor nostrum ascenderint, a bono angelo suggeri dicit: si vero contrariae, mali angeli dicit esse intinctum. [vid. l. 2. Mand. 6. cap. 2.] *Orig. de Princip. l. 3. c. 2. p. 140. D. Bened.*

(*g*) Quod autem a Deo universa creata sint . . . ex multis scripturae assertionibus comprobatur. . . . Nam et in libello qui Pastoris dicitur Angeli poenitentiae, quem Hermas conscripsit, ita refertur: *Primo omnium crede, quia unus est Deus qui omnia creavit et composuit, . . .* Sed et in *Enoch*, libro his similia describuntur. Verum tamen usque ad praesens tempus nullum sermonem in scriptis sanctis invenire potuimus, per quem Spiritus Sanctus factura esse vel creatura diceretur. *De Princip. l. i. c. 3. p. 61. C. D. Bened.*

(*b*) Ut autem etiam ex scripturarum auctoritate haec ita se habere credamus, audi quoque in *Macchabaeorum* libris . . . sed et in libro Pastoris in primo Mandato ita ait: *Primo omnium crede quia unus est Deus qui omnia creavit atque composuit, et fecit ex eo quod nihil erat, ut essent universa. De Prin. l. 2. cap. i. p. 79. A. B. Bened.*

(*i*) Ἄλλ' ἔ παρ' ἡμῖν τοῖς παθουμένοις ὅτι ἐξ ἑκ ὄλων τὰ ὄλα ἐποίησεν ὁ Θεός, ὡς ἡ μήτηρ τῶν ἑπτα μαρτύρων ἐν μακκαβαίοις, καὶ ὁ τῆς μελανίας ἄγγελος ἐν τῷ ποιμένι ἐδίδαξε. *Comm. in Johan. p. 17. E. T. 2. Huet.*

A. D.

230.

2.) In the Commentaries upon the epistle to the *Romans* at chap. xvi. ver. 14. *Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the Brethren which are with them*, Origen observes: “ To (k) these there is only
 “ sent a simple salutation, nor is there added
 “ any high commendation. Nevertheless I
 “ think, that this *Hermas* is the author of
 “ the book called the Shepherd: which scrip-
 “ ture [or *writing*] appears to me very use-
 “ ful, and, as I think, divinely inspired. And
 “ that he gave them [perhaps it should be
 “ him] no commendation, the reason may be
 “ this, that he seems, as that book itself shews,
 “ to have been converted and brought to re-
 “ pentance after the commission of many
 “ sins.”

3.) In other places this book is quoted after this manner. In a homilie upon the book of *Numbers* he (l) says: “ Thus we are
 “ taught

(k) De istis est simplex salutatio, nec aliquid eis insigne laudis adjungitur. Puto tamen, quod Hermas iste sit scriptor libelli illius qui Pastor appellatur, quae scriptura valde mihi utilis videtur, et ut puto divinitus inspirata. Quod vero nihil eis [forte ei] laudi ascripsit, illa opinor est causa, quia videtur, sicut scriptura illa declarat, post multa peccata ad poenitentiam fuisse conversum, et ideo nec opprobrium ei aliquod ascripsit. *In Epist. ad Rom. cap. xvi. T. 2. p. 630. Basil.*

(l) Quod autem dies peccati in annum poenae reputetur, non solum in hoc libro, in quo nihil omnino est quod dubitari possit,

“ taught in this book, in which there is no-
 “ thing at all that can be questioned. The
 “ like things are also to be found in the book
 “ of the Shepherd, if indeed any one thinks
 “ that scripture [or *writing*] ought to be re-
 “ ceived.”

4.) In his Commentaries upon St. *Mat-
 thew*: “ If (*m*) I may dare quote a certain
 “ scripture, used indeed in the churches, but
 “ not accounted of all to be divine, let us
 “ take a passage out of the Shepherd.”

5.) Once more. “ In (*n*) the little book
 “ of the Shepherd despised by some.”

6.) These, I think, are the most remark-
 able quotations of this book in *Origen*, and
 sufficient to enable the reader to judge for
 himself in this point. It appears hence, that
 this book was not universally received as di-
 vine, that by some it was much despised:
 that there were in it some things which were
 not approved by all: and sometimes it is spoken
 of

possit, ostenditur, sed et in libello Pastoris, si cui tamen scriptura
 illa recipienda videtur, similia detignantur. *In Num. Hom.*
viii. T. 2. p. 294. B. Bened.

(*m*) Εἰ δὲ χρὴ τοιμήσαντα καὶ ἀπὸ τινῶν φερομένης μὲν ἐν τῇ
 ἐκκλησίᾳ [*al. ταῖς ἐκκ.*] γραφῆς, ἔτι παρὰ πᾶσι δὲ ὁμολογῆ-
 μένης εἶναι θείας, τὸ ταῦτον παραμυθηθεῖν, λησθεῖν ἂν τὸ
 ἀπὸ τῶν ποιμένων. *Comm. in Matth. T. i. p. 361. E. Huet.*

(*n*) Διὰ τῆς τοιμῆς καὶ τὸ ἐν τῶν ὑπὸ τινῶν καταφρονουμένων βιβ-
 λίῳ τῶν ποιμένων, περὶ τῶν προσάσκειν τὸν Ἑρμῆν δύο γράφαι
 βιβλία,

A. D.

230.

of as if it was received by very few, hardly by any one. Nevertheless *Origen* quotes it as an useful book, and as scripture, and thinks it divinely inspired. However upon the whole he seems to quote it only as scripture in a secundarie sense, or lower rank. This may be concluded from his quoting it so often with the books of the *Maccabees*, and *Tobit*, and *Enoch*: which *Origen* knew very well, and sometimes expressly observes were not in the *Jewish* canon. That *Origen* ought to be so understood, is the more probable, because *Eusebe*, *Jerome*, and (o) others, who were well acquainted with *Origen's* writings and opinions, give no higher authority to this book, as we shall see more fully hereafter. In the mean time I shall just observe *Ruffin's* account of this matter, who after he had put down the canonical books of scripture adds: " But (p) it ought to be taken notice of, that there are other books, which
" are

βιβλίου. κ. λ. De Princip. l. iv. cap. 1. T. i. p. 168. Vid. Philocal cap. i. p. 9. ex. ed. Spencer.

(o) Vid. *Pearson. Vind. Ignat. P. i. cap. iv p. 274. 275.*

(p) Sciendum autem est, quod et alii libri sunt qui non canonici, sed ecclesiastici a majoribus appellati sunt: ut est Sapiencia Salomonis, et alia Sapiencia quae dicitur filii Syrach . . . Eiusdem ordinis est Libellus Tobiae, et Judith, et Macchabaeorum libri. In Novo vero Testamento libellus, qui dicitur Pastoris, sive Hermatis . . . *Ruffin. Expos. in Symbolum Apost.*

“ are not canonical, but were called by the
 “ ancients ecclesiastical, as the *Wisdom of*
 “ *Solomon*, and another *Wisdom of the son of*
 “ *Sirach*. In the same rank are the book of
 “ *Tobit*, *Judith* and the *Maccabees*. And
 “ in like manner in the New Testament the
 “ book of the Shepherd, or of *Hermas*.”—

4. Origen's two quotations of *Ignatius* have
 been sufficiently taken notice of (L) formerly.
 He calls him *one of the saints*, a *martyr*, and
the second Bishop of Antioch after Peter: but
 without any intimation, that his epistles were
 part of sacred scripture.

XXIV. We now proceed to writings gene-
 rally called spurious, or apocryphal. And
 here I shall begin with placing at length
 the preface to *Origen's* first Homilie upon St.
Luke's Gospel, as it is called, or his observa-
 tions upon St. *Luke's* introduction, or preface
 to his Gospel.

1. “ As (q) of old among the *Jewish*
 “ people many pretended to the gift of pro-
 “ phetic,

(L) See Chap. v. Vol. i. p. 149.

(q) Sicut olim in populo Judaeorum multi prophetiam pol-
 licebantur, et quidam erant pseudo prophetæ, e quibus unus
 fuit

A. D.

230.

“ phecie, and there were some false prophets,
 “ one of whom was *Ananias* son of *Agor*,
 “ but others were prophets: and there was
 “ among the people the gift of discerning
 “ spirits, by which some were owned as
 “ prophets, others were rejected as it were by
 “ skilful money-changers: so also now under
 “ the New Testament, many took in hand to
 “ write Gospels, but all have not been receiv-
 “ ed. And that not four Gospels only, but
 “ very

fuit *Ananias* filius *Agor*: alii vero prophetae: et erat gratia in populo discernendorum spirituum, per quam alii inter prophetas recipiebantur, nonnulli quasi ab exercitatissimis trapezitis reprobabantur: ita et in Novo Testamento multi conati sunt scribere evangelia, sed non omnes recepti. Et ut sciatis non solum quatuor evangelia, sed plurima esse conscripta, ex quibus haec quae habemus electa sunt, et tradita ecclesiis, ex ipso prooemio *Lucae* quod ita contexitur, cognoscamus: Quoniam quidem multi conati sunt ordinare narrationem. Hoc quod ait, conati sunt, latentem habet accusationem eorum qui absque gratia Spiritus Sancti ad scribenda evangelia profuerunt. *Matthaeus* quippe et *Marcus*, et *Joannes* et *Lucas* non sunt conati scribere, sed Spiritu Sancto pleni scripserunt evangelia. Multi igitur conati sunt ordinare narrationem de his rebus quae manifestissime cognitae sunt in nobis. Ecclesia quatuor habet evangelia, haereses plurima: e quibus quoddam scribitur secundum *Aegyptios*, aliud juxta duodecim Apostolos. Ausus fuit et *Basilides* scribere evangelium, et suo illud nomine titolare. Multi conati sunt scribere, sed et multi conati sunt ordinare. Quatuor tantum sunt evangelia, ex quibus sub persona domini et salvatoris nostri proferenda sunt dogmata. Scio quoddam evangelium, quod secundum *Thomam*, et juxta *Matthiam*; et alia plura legimus, ne quid ignorare videremur, propter eos qui se putant aliquid scire, si ista cognoverint. Sed in his omnibus nihil aliud probamus, nisi quod ecclesia; id est, quatuor tantum evangelia recipienda. *In Proem. Lucae Hom. i. T. 2.*
 p. 210. *Basil.*

“ very many were written ; out of which those
 “ we have were chosen, and delivered to the A. D.
230.
 “ church ; we may perceive even from *Luke’s*
 “ preface, which is thus : *Forasmuch as many* *Luke i. 2.*
 “ *have taken in hand to set forth in order a*
 “ *declaration.* His expression of their *taking*
 “ *in hand* contains a tacit accusation of those,
 “ who without the gift of the Holy Spirit
 “ took upon them to write Gospel . For
 “ *Matthew* and *Mark*, and *John* and *Luke*
 “ did not take in hand to write, but being
 “ full of the Holy Ghost wrote Gospels.
 “ *Many therefore took in hand to set forth in*
 “ *order a narration of those things which are*
 “ *most surely known amongst us.* The churches
 “ have four Gospels, heresies have very many,
 “ Of which one is entitled according to the
 “ *Egyptians*, another according to the twelve
 “ Apostles. *Basilides* likewise had the assu-
 “ rance to write a Gospel, and call it by his
 “ own name. Many took in hand to write,
 “ many also took in hand to set forth in or-
 “ der. Four Gospels only have been approv-
 “ ed, out of which the doctrines of our
 “ Lord and Saviour are to be learned. I
 “ know a certain Gospel, which is called ac-
 “ cording to *Thomas*, and according to *Mat-*
 “ *thias* :

A. D. “ *thias* : and many other we read, that we
 230. “ may not seem to be ignorant of any thing,
 “ for the sake of those who think they know
 “ something, if they are acquainted with
 “ these. [*Gospels.*] But among all these we
 “ approve of none, but the four *Gospels* re-
 “ ceived in the church.”

I have hitherto translated only the begin-
 ing of this Homilie, as we have it in *Origen's*
Latin works. Mr. *Simon* has published the
 same thing in *Greek* from Manuscripts at
Paris. As there is some small difference be-
 tween these, I shall now translate the *Greek*
 of Mr. *Simon*.

“ As (*r*) among the people of old there
 “ were many who pretended to prophecie, but
 “ some

(*r*) “ Ὡς περὶ δὲ ἐν τῷ παλαιῷ λαῷ πολλοὶ προφητεῖαν ἐπιηγγέ-
 λουσι· ἀλλὰ τότεν τινὲς μὲν ἦσαν ψευδοπροφῆται, τινὲς δὲ ἀλη-
 θῶς προφῆται, καὶ ἦν χάρισμα διακρίσεως πνευμάτων, ἃς ἔκρι-
 νετο ὁ ἀληθὴς προφῆτης καὶ ὁ ψευδοπροφῆτης· ἔτω καὶ νῦν ἐν τῇ καινῇ
 διαθήκῃ τὰ εὐαγγέλια πολλοὶ ἐθέλησαν γράφαι· ἀλλ’ οἱ δοκιμοὶ
 τραπέζιται ἔπεισαν, ἀλλὰ τινὰ αὐτῶν ἐξελέξατο. Τάχα
 δὲ καὶ τὸ ἐπεχείρησαν λειψυθῆναι ἔχει καθηγορίαν τῶν χωρὶς χα-
 ρισματιῶ, ἐλθῆσαν ἐπὶ τῆν ἀναγραφὴν τῶν εὐαγγελίων. Ματ-
 θαιῶ γὰρ ἐκ ἐπεχείρησεν, ἀλλ’ ἔγραψεν ἐξ ἀγίας πνευματιῶ
 κινούμενος· ὁμοίως καὶ Μάρκῶ καὶ Ἰωάννης, παρὰ πλήσιον δὲ καὶ Λυ-
 κᾶς· τὸ μὲν τοι ἐπιγεγραμμένον τῶν δάδεκα εὐαγγέλιον, οἱ
 συγγράφαιτες ἐπεχείρησαν. Φέρεται δὲ καὶ τὸ κατὰ Θωμᾶν
 εὐαγγέλιον. Ἦδη δὲ ἐτέλειψε καὶ Βασιλείδης γράφαι κατὰ
 Βασιλείδην εὐαγγέλιον. Πολλοὶ μὲν ἐν ἐπεχείρησαν, καὶ τὸ κατὰ
 Μαιθῆαν καὶ ἄλλα πλείονα· τὰ δὲ τέσσαρα μόνον προκρίνει ἡ τῷ
 Θεῷ ἐκκλησία Orig. Proem. in Luc. ex Cod. MS. Bibl. Reg.
 n 2330. et ex duobus Cod. Bibl. Colb. nn 2259. et 4112.
 See *Simon. Hist. Crit. des Comment. du. N. T. chap. v. p. 81.*
82. à Rotterdam 1693.

“ some of them were false Prophets, and
 “ others truly Prophets, and there was the
 “ gift of discerning spirits, by which a true
 “ and false Prophet were distinguished:
 “ So also now in the New Testament, ma-
 “ ny would write Gospels; but skilful mo-
 “ ney-changers did not approve of all, but
 “ chose some of them: possibly, the ex-
 “ pression, they took in hand, contains a tacit
 “ accusation of those who set themselves to
 “ write gospels without the gift of the Spirit.
 “ For *Matthew* did not take in hand, but
 “ wrote being moved by the Holy Ghost: in
 “ like manner *Mark* and *John*, as also *Luke*.
 “ But they who composed the Gospel enti-
 “ tled the Gospel of the twelve took in hand.
 “ There is also a Gospel according to *Tho-*
 “ *mas*. Moreover *Bafilides* had the assurance
 “ to write a Gospel [entitled] according to
 “ *Bafilides*. Many therefore took in hand,
 “ as the writers of the Gospel according to
 “ *Matthias*, and many more: but the church
 “ of God approves four only.”

I have thus translated the *Greek*, as it is
 in *Simon's Critical Historie of the Commenta-*
tors of the New Testament. The reader will
 observe the differences between this and the

A. D. ^{230.} *Latin* Preface: particularly, here is no mention of the Gospel according to the *Egyptians*. But I suspect this to be the fault only of *Simon's* impression: For he puts that Gospel there in his *French* translation together with the Gospel according to the Twelve. However, I have thought myself obliged to follow his *Greek*. I hope, Father *De la Rue*, of whose edition of *Origen's* works I have as yet seen only the first two volumes, will give us this more exactly. For, where the mistake lyes, I cannot say. It is nevertheless observable, that St. *Ambrose*, who in his exposition of St. *Luke's* Gospel seems to have copied this preface of *Origen*, though without naming him, or giving any hint that he copied any author at all, omits (*s*) the Gospel according (*M*) to the *Egyptians*, whilst he mentions those of the *Twelve*, and *Basilides*, *Thomas*, and *Matthias*.

If

(*s*) Et aliud quidem fertur Evangelium, quod duodecim scrip-
fisse dicuntur. Ausus est etiam Basilides evangelium scribere,
quod dicitur secundum Basilidem. &c. *Ambros. Exp. Evan.*
secund. Luc. init.

(*M*) Mr. *Jones* says, that the Gospel according to the *Egyptians* is mentioned by St. *Ambrose* in the same manner as by *Origen*. *New and Full Method, &c. Vol. i. p. 246.* But it is plainly a slip of memorie. See there p. 193. 194.

If this passage be really *Origen's*, (as I think there can be no reason to doubt, but that for the main it is so :) it shews us very much, what was his opinion concerning the spurious apocryphal books of the New Testament, and particularly the Gospel of the Twelve, or according to the Twelve: which is generally supposed to be the same, which is also called the Gospel according to the *Hebrews*. If the Gospel according to the *Egyptians* was not mentioned by *Origen* in this place, he has (u) no where taken any notice of it, that I remember, in his now remaining works. But allowing him to have mentioned it here, still this affords full proof of the obscurity of this Gospel, and the vast neglect of (N) it by Catholic *Christians*: that so little notice is taken of it by *Origen*, who lived so long at *Alexandria* in *Egypt*, and the rest of his days in *Palestine*, or near it.

2. *Origen* in his Commentaries upon St. *Matthew's* Gospel discoursing on the historie of the rich man that came to *Christ*, and having compared the several accounts given

Gospel according to the Hebrews;

Y · by

(u) *Vid. Grabe Spicil. T. i. p. 31. and Jones, as before, p. 246.*

(N) *Compare what is said of Clement of Alexandria. Vol. ii. p. 528. 529. 530.*

A. D.
230.

by the Evangelists *Matthew, Mark and Luke*, adds: "But let us consider this place otherwise. It is written in (*w*) a certain Gospel, which is called according to the *Hebrews*: if indeed any one is pleased to receive it, not as of authority, but for illustration of the present question: *A certain rich man, says that Gospel, said to him: Master, what good thing shall I do, that I may live? He said unto him: Man, keep the Law and the Prophets. He answered him: That I have done. He said to him: Go, sell all that thou hast, and distribute among the poor, and come, follow me. But the rich man began to scratch his head, and it did not please him. And the Lord said to him: How sayest thou, I*
" have

(*w*) Scriptum est in evangelio quodam, quod dicitur secundum Hebræos: si tamen placet alicui recipere illud, non ad auctoritatem, sed ad manifestationem propositæ quaestionis. Dixit, inquit, ad eum alter civitum: Magister, quid bonum faciens vivam? Dixit ei: Homo, leges et prophetas fac. Respondit ad eum: Feci. Dixit ei: Vade, vende omnia quae possides, et divide pauperibus, et veni sequere me. Coepit autem dives scalpere caput suum, et non placuit ei. Et dixit ad eum dominus: Quomodo dicis, legem et prophetas? quoniam scriptum est in lege, Diliges proximum tuum sicut teipsum: et ecce multi fratres tui filii Abrahae amisti sunt fletore morientes prae fame; et domus tua plena est multis bonis, et non egreditur omnino aliquid ad eos. Et conversus dixit Simoni discipulo suo sedenti apud se: Simon, filii Joannae, facilius est camelum intrare per foramen acûs, quam divitem in regnum caelorum. *Tract. viii. in Matth. 4. i. p. 73. Bas.*

“ have kept the Law and the Prophets? seeing
 “ it is written in the Law, Thou shalt love thy
 “ neighbour as thyself: and behold, many of
 “ thy brethren, sons of Abraham, are clothed
 “ with rags, ready to perish for hunger, whilst
 “ thy house is filled with all sorts of good things,
 “ and nothing goes out of it to them. And
 “ turning about he said to his disciple Simon,
 “ who was sitting by him: Simon, son of Jo-
 “ anna, it is easier for a camel to pass through
 “ the eye of a needle, than for a rich man to
 “ enter into the kingdom of heaven.”

A. D.
230.

This passage is not in the Greek Commentaries upon St. Matthew, but only in the Latin translation of them. And (x) Huet therefore thinks it an addition of the translator. But perhaps some late Greek copier thought fit to omit it. It might be in the more ancient copie used by the translator.

In the Greek Commentaries upon St. John: “ But (y) if any one admits the Gos-
 Y 2 “ pel

(x) Ad haec Vetus ille interpres Tract viii. insignem locum profert ex evangelio secundum Hebraeos. Atqui id de suo addidit; quippe quod in exemplaribus Graecis nusquam appareat. Ac proinde temporum illorum, quibus hoc supererat Evangelium, aequalis fuit. *Origenian, l. 3. Sect. 3. n. 12. p. 252.*

(y) Εάν δὲ προσήλθῃ τις τὸ καθ' ἑβραῖος εὐαγγέλιον, ἔνθα ἀν-
 τὸς ὁ σωτὴρ φησιν. Ἄρτι ἔλαβέ με ἡ μήτηρ με τὸ ἅγιον πνεῦμα ἐν
 μᾶ τῶν τριῶν με, καὶ ἀπένεγκέ με εἰς τὸ ὄρος τὸ μέγα θαλάσ.
Comm. in Joan. p. 58. D. E.

A. D.
230.

“ pel according to the *Hebrews*, where our
 “ Saviour himself says: *Just now my mother,*
 “ *the Holy Ghost, took me by one of my hairs,*
 “ *and carried me to the great mountain Tha-*
 “ *bor.*” This passage we have also in *Ori-*
gen's Greek Homilies (z) upon *Jeremiah* pub-
 lished by *Huet*.

These two are the only passages of this Gospel found in *Origen's* remaining works, as has been observed by (a) *Dr. Grabe*, and (b) *Mr. Jones*. However, (c) *Jerome* speaking of the Gospel according to the *Hebrews*, says that *Origen* made frequent use of it. If that be true, he must refer to works of *Origen* now lost. But perhaps *Jerome* speaks in a careless hyperbolical manner: And, if all *Origen's* works were now extant, we might not see this Gospel very often quoted in them. I apprehend, that these remaining quotations are sufficient to shew, not only that this Gospel was not generally received by *Christians*, but likewise that *Origen* himself had no great regard to it. If he had, this Gospel would
 have

(z) *In Jerem. Hom. xv. T. i. p. 148. A. Huet.*

(a) *Spicil. T. i. p. 27.*

(b) *Vol i. p. 335.*

(c) *Evangelium quoque, quod appellatur secundum Hebraeos, . . . quo et Origenes saepe utitur. De V. I. cap. 2.*

have appeared much oftener in his works. It may therefore be concluded, that he did not take this Gospel according to the *Hebrews* to be St. *Matthew's* Gospel: or, if he did, he must have supposed it to have been so altered and interpolated, as to be no longer of any authority, and of but little use.

A. D.

230.

3. In the *Greek Commentaries upon St. Matthew*, says *Origen*: “Supposing him to be the son of *Joseph*, they say: *Is not this the Carpenter's son?* and despising all who seemed to be his nearest kindred, they express themselves in this manner: *Is not his mother called Marie?* and his brethren *James*, and *Joseph*, and *Simon*, and *Jude?* and his sisters, are they not all with us? They thought him therefore to be the son of *Joseph* and *Marie*. And some (*d*) induced thereto by a tradition in the Gospel according to *Peter*, or the book of *James*, say, that these brethren of *Jesus* are sons of *Joseph* by a former wife, that had cohabited with him before *Marie*.”

Gospel according to Peter.

Matth. xiii. 35.

ver. 55,

56.

Y 3

This

(d) Τὸς δὲ ἀδελφοὺς Ἰησοῦ, φασὶ τινες εἶναι, ἐκ παραδόσεως ὀριζόμενοι τῶ ἐπιγεγραμμένῳ κατὰ Πέτρον εὐαγγελίῳ, ἢ τῆς βίβλου Ἰακώβου, υἱὸς Ἰωσήφ ἐκ προτέρας γυναικὸς συνωκηκυίας αὐτῷ πρὸ τῆς Μαρίας. *Comm. in Matt. T. i. p. 223. A. B. Huet.*

A. D.
230.

This is the only place, in which this piece, (or these pieces, if they are two) is quoted in *Origen's* remaining works: which alone may be reckoned a good argument, that it was not much esteemed by him. The manner likewise in which this Gospel is quoted seems to shew, that he did not reckon it to have been written by *Peter*, or *James*, or by any companion or disciple of either of them: but that he supposed it to be rather a work composed after their time, containing traditions relating to *Christ*, of things reported to have been said or done by him. It is not unlikely, that here were some discourses ascribed to *Peter*, others to *James*, which occasioned different titles of this work.

*Doctrines
and
Preaching
of Peter.*

4. In the preface to the books of Principles, which we have in *Latin*: “ But (e) if any one should bring an objection out of that little book which is called the Doctrine of *Peter*, where our Saviour seems to say
“ to

(e) Si quis velit nobis proferre ex illo libello qui Petri Doctrina appellatur, ubi Salvator videtur ad discipulos dicere, Non sum daemontum incorporeum: primo respondendum est ei, quoniam ille liber inter libros ecclesiasticos non habetur; et ostendendum est, quia neque Petri est scriptura, neque alterius cujusquam qui spiritu Dei fuerit inspiratus. *De Princip. in Praef. p. 49. B. T. i. Bened.*

“ to his disciples, *I am not an incorporeal*
 “ *Demon*: I would answer in the first place,
 “ that that book is not accounted an ecclesi-
 “ astical book: and then make it appear,
 “ that it is neither a writing of *Peter*, nor
 “ of any other person that was inspired by
 “ the Spirit of God.” This book then is
 entirely rejected by *Origen*.

A. D.

230.

In his Commentaries upon St. *John*, which we have in *Greek*, says *Origen*: “ But it (*f*)
 “ would be tedious to transcribe now the
 “ words of *Heracleon*, taken out of the book
 “ entitled the Preaching of *Peter*, and to stay
 “ to enquire concerning the book itself,
 “ whether it be genuine, or spurious, or
 “ mixed.”

We are to observe here, that (*g*) it is sup-
 posed by divers learned men, that the Doctrine
 of *Peter* and the Preaching of *Peter* are one
 and the same book under different titles. If
 this be so, (as is very probable) then in the
 former place *Origen* absolutely rejects it, and

Y 4

in

(*f*) Πολύ δέ ἐστὶν ὑνὸν παρατίθεσθαι τὰ Ἡρακλέων ὁ τὰ ῥητὰ,
 ἀπὸ τῶ ἐπιγεγραμμένον Πέτρῳ κηρύγματι ὁ παραλαμβανόμενα,
 καὶ Ἰσαδοῦ πρὸς αὐτὸ ἐξέλκοντος καὶ περὶ τῶ βιβλίῳ, πῶτερον πῶς
 γνήσιον ἐστὶ, ἢ νόθον, ἢ μίχρον. *Comm. in Joan. T. 2. p. 211.*
D. E. Huet.

(*g*) *Case. Hist. Lit. P. i. in Petro p. 5. Grab. Spic. T. i.*
p. 56. Jer. Jones. New and Full Method &c. Vol. i. p. 449.

A. D. ^{230.} in this expresses himself in a modest manner, as a fair and candid antagonist, because it was not a proper place to prove at large the character of that book. And these quotations afford a good argument, that the Preaching of *Peter* was not esteemed a book of canonical scripture by *Clement*, *Origen's* master, though (o) he has made frequent use of it.

Acts of Paul.

5. In the books of Principles *Origen* (b) says: "Wherefore that saying seems to me to be right, which is written in the Acts of *Paul*: That this is the Word, a living animal."

These Acts of *Paul* are allowed by learned men (i) to be different from the *Acts of Paul and Thecla*. So particularly Father *De la Rue* upon this place of *Origen*, who likewise makes no doubt, but this notion is corruptly borrowed from *Hebr. iv. 12.* which is also the opinion of (k) *Dr. Grabe*. If so, it would be a proof, that the author of this book

(o) See before Chap. 22. § 43. p. 529. . . 536.

(b) Unde et recte mihi dictus videtur sermo ille, qui in Actibus Pauli scriptus est, quia hic est verbum animal vivens. *De Princ. L. i. c. 2. T. i. p. 54. E. Bened.*

(i) *Vid Græb. Spic. T. i. p. 128. Jer. Jones. V. i. p. 392.*

(k) *Ib. p. 128.*

book had a respect for the epistle to the *Hebrews*. Besides, we have here only a *Latin* A. D. 230.
 version, which perhaps is not exact: If we had the *Greek*, the reference to that epistle might be plainer.

Again, in *Origen's Greek Commentaries* upon *St. John*: "But (l) if any one please to admit what is written in the *Acts of Paul*, as spoken by our Saviour: *I am about to be crucified again.*"

Perionius conjectured, that for *Paul* in this place should be read *Peter*. And (m) *Grabe* professes himself to be of the same opinion. He therefore in his collection of these things has placed this fragment not among those of the *Acts of Paul*, but of *Peter*. But (n) *Huet* chooses to follow his *Greek* copies, and writes *Paul*. It may be added, that (o) in the ancient *Latin* version of these *Commentaries* upon *John* we have *Paul*. However, these *Acts* may have been sometimes called *Paul's*,
 and

(l) Εἰ τῷ δὲ φίλῳ παραδέξασθαι τὸ ἐν ταῖς Πάυλου πράξεσιν ἀναγεγραμμένον, ὡς ὑπὸ σωτήρος ἐρημμένον. Ἀνοθεν μέλλω σαυρεῖσθαι. In *John*. T. 2. p. 298. E. *Huet*.

(m) *Ib.* p. 80.

(n) Sed tamen nihil muto, nam Actorum Pauli mentio fit apud nostrum Originem, lib. i. περὶ ἀρχῶν, cap. 2. *Huet*. *Not.* p. 118.

(o) Quod si cui placet admittere quod in Actibus Pauli scriptum est, tanquam a servatore dictum. T. 2. p. 373. *Basil.*

A. D. and at other times *Peter's*, as contain-
^{230.}ing some matters relating to both these
 Apostles.

If the Acts cited here be the same with those in the foregoing passage; then, though *Origen* supposed that saying taken from them to be right; yet it appears from this second passage, that the book was of no authority.

I have now set down, I think, all the particular quotations of apocryphal books of the New Testament found in *Origen's* remaining works. Beside the general notice taken of these things in the observations upon the introduction to St. *Luke's* Gospel, the pieces of this kind cited by him are the Gospel according to the *Hebrews*, the Gospel according to *Peter*, or book of *James*, the Doctrine or Preaching of *Peter*, and the Acts of *Paul*.

*An Anony-
 mous Piece.*

6. I shall add here a general citation of some book without a name. In the *Latin* Homilies upon *Leviticus* *Origen* (*p*) says:
 “ There

(*p*) Haec ergo Christianis jejunandi ratio est. Sed est et alia adhuc religiosa, cujus laus quorundam Apostolorum literis praedicatur. Invenimus enim in quodam libello ab Apostolis dictum;

“ There is also another sort of religious fast, A. D.
230.
 “ which is commended in the writings of
 “ some Apostles. For I find in a certain
 “ book a saying of the Apostles: *Blessed is*
 “ *he that fasts, that he may feed the poor.* The
 “ fast of such a one must be very acceptable
 “ in the sight of God.” Certainly this man-
 ner of quoting affords no ground to think,
 that *Origen* esteemed this piece of any autho-
 rity, though he approved the saying.

Thus at length I have given a full and
 particular representation of the passages of
Origen concerning both ecclesiastical and apo-
 cryphal writings. And yet I flatter myself, the
 reader will not complain of prolixity in this
 article.

XXV. I should now proceed to make re- *Jewish*
Apocryphal
Books.
 marks upon these citations. But I suppose
 this work will be more compleat, and the
 sentiments of *Christians* at that time concern-
 ing the scriptures be more distinctly under-
 stood, if I first take some brief notice like-
 wise of *Origen's* citations of apocryphal books
 of the Old Testament.

I. *Origen*

dictum: *Beatus est qui etiam jejunit pro eo ut alat pauperem.*
 Hujus jejunium valde acceptum est apud Deum, et revera digne
 satis. In *Levit. Hom. x. T. 2. p. 246. A. Bened.*

A. D. 230. I. Origen in his explication of the first *Psalms*, or preface to his Commentaries upon the *Psalms*, in a passage preserved by (q) *Eusebe*, and (r) others, gives a catalogue of the books of the Old Testament, received by the *Jews*. He says, they are in number 22. They are much the same (s) with those commonly received by Protestants.

Tobit and Judith.

2. Having quoted a text from *Tobit*, Origen adds: “ But because the *Jews* reject the book of *Tobit* as not canonical, [or, *no part of the Testament*] I shall take a passage out of the first book of the *Kings*.”

In another place he says: “ The (u) *Jews* do not use *Tobit*, nor *Judith*. Nor have they them at all in *Hebrew* among their apocryphal books: but the churches make use of *Tobit*.”

He

(q) *H. E. l. vi. cap. 25.*

(r) *Origenis Philocal. Suid. V. Ωριγένους. Niceph. Hist. Lib. v. cap. 16.*

(s) See *Cosin's Scholastic History of the Canon of Scripture, Chap. v.*

(t) Ἐν δὲ τῷ Τωβίτ βίβλῳ ἀντιλέγουσιν οἱ ἐκ περιτομῆς, ὡς μὴ ἐνδιαθῆναι, παραθήσομαι ἐκ τῆς πρώτης τῶν βασιλείων. *De Ora. p. 220. V. 1. Bened.*

(u) Πόθεν δὲ λαβάν ἔλεγες τό . . ἢ, ὅσον ἐπ' ἐμῇ γνώσει, ἀπὸ τῷ Τωβίτ: περὶ ἧμῶς ἐχρήν ἐγ νακίται, ὅτι Ἐβραῖοι τῷ Τωβίτ ἠχράνται, καὶ ἐ τῇ ἰβδ' ἡθ'. Οὐδὲ γὰρ ἔχουσιν αὐτὰ καὶ ἐν ἀποκρύφους ἐβραϊστί: ὡς ἀπ' αὐτῶν μαθήτες ἐγνώσαμεν. Ἀλλ' ἐπεὶ χράνται τῷ Τωβίτ ἀν' ἐκκλησίαι, ἰσραὴλ, κ. λ. *Ep. ad Afric. § 13. p. 26. D.*

He likewise speaks of “*Esther*, (α) *Tobit*,
 “ *Judith*, the book of *Wisdom*, as books of
 “ scripture, which pleased the common peo-
 “ ple, because they were easie, or free from
 “ obscurity.” But I think it reasonable to
 suppose nevertheless, that an equal respect
 was not shewn to those scriptures, which the
Jews rejected, as to those they received.

3. In a *Latin* Homilie he quotes *Ecclesiast-*
sicus cautiously: “ In (x) a book, which
 “ among us uses to be joined with the writings
 “ of *Solomon*, and to be called *Ecclesiasticus*,
 “ but by the *Greeks* is called the *Wisdom of*
 “ *Jesus the son of Sirach*, it is written, *All*
 “ *wisdom cometh from the Lord.*” Though
 therefore this was placed, sometimes at least,
 with the other books of *Solomon*, it was not
 reckoned to be his.

And

(α) Apertior scilicet simpliciorque doctrina, ut de moralibus
 esse solet, quae praebere consuevit iis, qui initia habent in di-
 vinis studiis, et prima eruditionis rationabilis elementa suscipi-
 unt. His ergo cum recitatur talis aliqua divinorum voluminum
 lectio, in qua non videatur aliquid obscurum, libenter accipi-
 unt: verbi causa, ut est libellus *Hester*, aut *Judith*, vel etiam
Tobiae, aut mandata *Sapientiae*. Si vero legatur ei liber *Le-*
vitici, offenditur continuo animus, &c. in *Num. Hom. 27.*
p. 374. E. A. T. 2. Bened.

(x) In libro qui apud nos quidem inter *Salomonis* volumina
 haberi solet, et *Ecclesiasticus* dici, apud *Græcos* vero *sapientia*
Jesu filii Sirach appellatur, scriptum est: *Omnia sapientia a*
Deo est. In *Num. Hom. 18. p. 340. E.*

A. D. 230. } And in the Prologue to the *Canticles*, Origen (*y*) says, that neither the *Jews* nor the *Christians* reckoned any more than three books of *Solomon* in the Canon; meaning the *Proverbs*, *Ecclesiastes*, and the *Canticles*. It is here said likewise, that the *Oracles of God* in the Old Testament were derived to the *Christians* from the *Jews*.

Sufanna. 4. As for the historie of *Sufanna*, added to the book of *Daniel*, *Africanus* in his letter to (*z*) *Origen* tells him, he wondered he should not know it was spurious, and says it was a piece lately forged. He observes (*a*) likewise, that all the scriptures of the Old Testament generally received were translated from *Hebrew*. I think this is enough to satisfy us, that this storie could not be a part of the *Christian* canonical scriptures. And though

(*y*) Sed nos quomodo recipiemus hujusmodi intelligentiam, cum neque ecclesia Dei ulla extrinsecus Salomonis cantica legenda susceperit: neque apud Hebraeos, a quibus eloquia Dei ad nos videntur esse translata, aliquid praeter hos tres libellos Salomonis, qui et apud nos sunt, amplius habent in canone? *Prolog. in Cant. Cant. p. 591. T. i. Basil.*

(*z*) Θαυμάζω δὲ, πῶς ἔλαθέ σε τὸ μέρϑ τῆ βιβλίου τῆτο κίβδηλον ὄν: ἢ γὰρ τοι περικοπή δύση χαρίεν μὲν ἄλλως σύγγραμμα, νεώτερον δὲ καὶ πεπλασμένον δέικνυται: κ. λ. *Afr. ad Orig. p. 10. A.*

(*a*) Ἐξ ἐβραίων δὲ τοῖς ἔλλησι μετεβλήθη πανθ' ὅσα τῆς παλαιᾶς διαθήκης φέρει. *Ibid. p. 11. A.*

though *Origen* says all he can think of to prove this historie true and genuine, and (b) affirms that it was made use of in *Greek* by all the churches of *Christ* among the *Gentils*; yet he owns that it was not received by the *Jews*, nor to be found in their copies of the book of *Daniel*. They who desire to know more of this matter may consult (c) *Du Pin*.

5. The books of the *Maccabees* are expressly said by *Origen* not to be a part of the *Jewish* canonical scriptures (d) in the passage cited at length by *Eusebe* in his Ecclesiastical Historie.

6. I think it clear, that none of these books were canonical among the *Christians*. It was well known among them, that they were not extant in *Hebrew*, nor owned by the *Jews*, from whom the *Christians* received the scriptures of the Old Testament. Nor does it appear, that *Origen* wrote commentaries,

(b) Τί χρὴ ἡμᾶς πράττειν ἢ περὶ τῶν κατὰ Σωσάνναν μόνον, ἐν μὲν τῶ καὶ ἑλληνας ἐλληνικῶ φερομένων ἐν πάσῃ ἐκκλησίᾳ χριστῶ παραδεδωκότων μὴ κειμένων. *Orig. ad Afr. p. 13. A.*

(c) See *Dissertation Preliminaire sur la Bible liv. i. ch. i. § v. p. 15. note (e).*

(d) Ἐξω δὲ τούτων ἐστὶν τὰ Μακκαβαϊκά. *Apud. Eus. l. 6: cap. 25. p. 226. B.*

A. D. 230. ries, or preached homilies upon any of these books.

Other
Jewish
Books.

7. Beside these *Origen* has cited divers other books in use among the *Jews*, as he says, and called *secret* or *apocryphal*; such as the book of *Enoch*, the Testament of the *xii Patriarchs*, the Assumption and Ascension of *Moses*.

Books of
Enoch.

8. In the Commentaries upon St. *John*:
“ As (*e*) it is written in the book of *Enoch*,
“ if any think fit to receive that as a sacred
“ book.”

Origen remarks upon a passage of *Celsus*, in which were some things, which he supposes might be taken from the book of *Enoch*.
“ But (*f*) he questions, whether *Celsus* had
“ read the book itself: and he adds, that
“ *Celsus* seemed not to know, that those
“ books called *Enoch's* were not looked upon
“ by the churches as divine.”

Again

(*e*) Ὡς ἐν τῷ Ἐνώχ γέγραπται, εἰ τῷ φίλῳ παραδέχεσθαι ὡς ἄγων τὸ βιβλίον. *Com. in Joh. p. 132. C. Huet.*

(*f*) Ἄτινα ἂν ἀλλὰ φαίνεσθαι ἀναγνῶς. ἀδὲ γνωρίσας, ὅτι ἐν τοῖς ἐκκλησιαῖς ἐν πᾶσι φέρεται ὡς θεὰ τὰ ἐπιγεγραμμένα τῷ Ἐνώχ βιβλίῳ. *Contr. Cels. l. v. p. 619. C. Bened.*

Again soon after: “ *Celsus* (*g*) jumbling together and confounding every thing which he has heard or read, not caring whether the books he quotes are esteemed by *Christians* divine or not, says, that sixty or seventy of those sons of God, when they had descended, were bound under the earth to be punished for their sins: and adds, as if taken out of the book of *Enoch*, though without naming it, that from their tears arose hot springs: a thing neither said nor heard in the churches of God.”

A. D. 230.

In a homilie upon the book of *Numbers* *Origen* having quoted *Psal.* cxlvii. 4. He telleth the number of the stars: he calleth them all by their names, adds: “ Of (*b*) which
Z “ names

(g) Ἐφίλα, φέρων ἢ συγχέων ἅ ὅπως πώποτε ἦκουσε, ἢ τὰ ὅσα ποτ' ἐν γεγραμμένοις, εἴηε δ' ἐδογμαθμένα θεῖα εἶναι παρὰ Χριστιανοῖς, εἴηε ἢ μὴ, φησὶ . . . ἢ φέρει (ὡς ἀπὸ τῶ Ἐνώχ ἐκ ὀνομάτων αὐτῆ) τὸ, ὅθεν ἢ τὰς θερμὰς πηγὰς εἶναι τὰ ἐκείνων δάκρυα· παρ' ἄγρια, ἕτε λεγόμενον ἢ ἀκούμενον ἐν ταῖς ἐκκλησίαις τῆ Θεῶ. *Ibid.* p. 620. B. C.

(*b*) De quibus quidem nominibus plurima in libellis, qui appellantur *Enoch*, secreta continentur et arcana: sed quia libelli ipsi non videntur apud *Hebraeos* in auctoritate haberi, interim nunc ea quae ibi nominantur, ad exemplum vocare differamus, sed ex his quae habemus in manibus, de quibus dubitari non potest, rerum prosequamur indaginem. *In Num.* Hom. 28. p. 384. E. T. 2. *Bened.*

A. D. 230. “ names there are many secret and mysterious things said in the books called *Enoch's*: But since those books are not in authority with the *Jews*, I forbear to allege any thing from them at this time.” Which shews, that the opinion of the *Jews* concerning ancient books, supposed to have been derived from their ancestors, was not despised.

The books of *Enoch* are quoted (i) by *Origen* in some other places. But I have put down already more than enough to shew that they were ^{not} canonical scriptures.

The xii Patriarchs.

9. How he quotes the Testaments of the *xii Patriarchs*, was (p) shewn formerly.

Ascension of Moses.

10. *Origen* has quoted a piece called the *Ascension of Moses*. We saw an instance, when we considered his citations of *St. Jude's* epistle. He is supposed to mean this book in

(i) *De Prin. l. i. cap. 3. p. 61. C. D. T. i. Bened. et ibid. lib. iv. p. 193. D. et E.*

(p) See Vol. ii. p. 742. 743.

in another place, though he does not name it. He calls (k) it a *certain little book not in the canon*. A. D. 230.

11. To proceed. Says (l) *Origen*: “ We read, (if indeed any one pleases to receive such a kind of writing) that the angels of righteousness and unrighteousness disputed about the salvation and damnation of *Abraham*, each side claiming him to themselves.” A strange dispute! The title (m) of this piece is not certainly known. It is plain, it was not canonical, nor much valued. An Anonymous Piece.

12. “ As (n) for the change of names, the *Jews*, I know not well upon what ground, but upon the authority, it is likely, of some secret books or traditions, have a tradition among them, that *Phineas* the son of *Elezar*, who undoubtedly lived out the time of many judges, as we learn from the book of *Judges*, is the same as *Elias*, and that im-

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“ mortality

(k) Denique et in libello quodam, licet in canone non habetur, mysterii tamen hujus forma describitur. *In libr. Jesu. Hom. 2. p. 400. E. Tom. 2. Bened.*

(l) Legimus (si tamen cui placet hujusmodi scripturam recipere) justitiae et iniquitatis angelos super Abrahae salute et interitu disceptantes, dum utraeque turmae suo cum volunt coetai vindicare. *In Lucam Hom. 35. in.*

(m) Vid. *Fabric. Cod. Pseud. N. T. p. 401. 402.*

(n) *In Johan. p. 108. A. Heut.*

A. D. “ mortality was promised him in the book of
 230. “ *Numbers*, by the covenant of peace, as it
 “ is called, as a reward of his zeal for God.”
Origen therefore was not acquainted with the
Jewish apocryphal book, whence this tradition
 was taken, if indeed it was recorded at all.

*Apocryphal
 Books re-
 ferred to
 in the N.
 T.*

13. I formerly (Q) cited a passage from
Origen's letter to *Africanus*, where he sup-
 poses that the author of the epistle to the
Hebrews refers to some apocryphal book or
 books of the *Jews*. There are some other
 places in *Origen's* works where he speaks in
 the like manner, and supposes that our Savi-
 our and his Apostles did refer to apocryphal
 writings.

14. Upon *Matth.* xxvii. 9. *Then was ful-
 filled that which was spoken by Jeremiab the
 prophet, saying.*] Says *Origen*: “ This (o) pro-
 phetic is no where found in the books of
 “ the

(Q) See Chap. xxxvii. p. 176. 177.

(o) *Tunc impletum est quod dictum fuerat per Hieremiam pro-
 phetam dicentem, &c.*] Inter ea quae scripta sunt, non inveni-
 tur hoc Hieremias alicubi prophetasse in libris suis, qui vel in
 ecclesiis leguntur, vel apud Judaeos referuntur. Si quis autem
 potest scire, ostendat ubi sit scriptum. Suspicio autem errorem
 esse scripturae, et pro Zacharia positum Hieremiam, aut esse
 aliquam secretam Hieremiae scripturam in qua scribitur. Ta-
 lis est autem textus apud Zachariam: *Et dicam ad eos, &c.*
 [Zach. cap. xi. 12. 13.] Si autem haec dicens aliquis exi-
 stimat

“ the prophecies of *Jeremiab*, read in the A. D.
 “ churches and received by the *Jews*. How- 230.
 “ ever, if any one knows where it is written,
 “ let him shew it. But I suppose that here
 “ has been made a mistake in writing this
 “ text, and that *Jeremiab* has been put for
 “ *Zachariab*: or else that there is some apo-
 “ cryphal book of *Jeremiab*, where this is
 “ written. But there is such a text in the
 “ prophet *Zacharie*. [ch. xi. 12. 13.] If any
 “ one does not like this supposition, [*of an er-
 “ rour in transcribing*] let him see whether
 “ this prophecie be in any secret book of
 “ *Jeremie*: for as much as the Apostle also
 “ alleges some texts of apocryphal books,
 “ saying somewhere, *that eye hath not seen, nor* ^{1 Cor. ii.}
 “ *ear heard*. For this is not found in any ca- 9.
 “ nonical book, but only in a secret book of

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“ the

stimat se offendere, videat ne alicubi in secretis Hieremiae hoc prophetatur; sciens quoniam et apostolus scripturas quasdam secretorum profert, sicut dicit alicubi, *quod oculus non vidit, nec auris audivit*: in nullo enim regulari [*in Graeco procul dubio fuit xaxovix̄. Grabe Spic. T. i. p. 136.*] libro hoc positum invenitur, nisi in secretis Heliae prophetae. Item quod ait, *sicut Jamnes et Mambres resistenterunt Mosi*, non invenitur in publicis scripturis, sed in libro secreto, qui superscribitur, Jamnes et Mambres. Unde ausi sunt quidam epistolam ad Timotheum repellere, quasi habentem in se textum alicujus secreti, sed non potuerunt. Primam autem epistolam ad Corinthios propter hoc aliquem refutasse quasi adulterinam, ad aures meas nunquam pervenit. *In Matth. Tract. 35. p. 193. Tom. 2. Basil.*

A. D. 230. ^{2 Tim. iii. 8.} “ the Prophet *Elias*. Again, the Apostle
 “ says: *As Jannes and Jambres withstood*
 “ *Moses*. This is not found in the public
 “ scriptures, but in a secret book, entitled
 “ *Jannes and Jambres*. For which reason
 “ some have been so daring, as to argue
 “ against that epistle to *Timothie*, though
 “ in vain. But I never heard of any who
 “ pretended to say, the first epistle to the *Co-*
 “ *rintians* is spurious, because of the fore-
 “ mentioned citation.”

This may be esteemed by some a curious passage, for which reason I have made no scruple to transcribe it so much at length: I would likewise make the following remarks upon it.

1.) It shews, that *Christians* read and studied the books of the New Testament with a great deal of care.

2.) It shews the aversion of *Christians* for apocryphal books.

3.) Nevertheless *Origen* knew of none, who had rejected the first epistle to the *Corinthians*: And possibly few or none ever suspected that citation to be taken from any apocryphal book, as *Origen* did. The generality

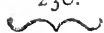
rality of people might suppose those words to be taken from *If. lxiv. 4.* St. *Jerome* in his *Commentarie (p)* upon this text of *Isaiab* declares that to be his opinion. As for the citation in St. *Matthew*, *Jerome (q)* was of the same opinion with *Origen*; that those words were not taken from some apocryphal piece of *Jeremiab*, but from the genuine prophecies of *Zachariab*.

4.) It deserves to be considered, whether the quoting, or referring to some apocryphal book, or the supposition of such quotation or reference, was not one reason of suspecting, or doubting of the genuineness and authority of several books of the New Testament;

Z 4

(p) Paraphrasim hujus testimonii, quasi Hebraeus ex Hebraeis, assumit apostolus Paulus de authenticis libris in epistola quam scribit ad Corinthios: non verbum ex verbo reddens, quod facere omnino contemnit; sed sensuum exprimens veritatem, quibus utitur ad id quod voluerit roborandum. Unde apocryphorum deliramenta conticeant, quae ex occasione hujus testimonii ingeruntur ecclesiis Christi. *Hieron. lib. 17. Comm. in Isa. cap. lxiv.*

(q) Hoc testimonium in Jeremia non invenitur. In Zacharia vero, qui penè ultimus est duodecim Prophetarum, quaedam similitudo ferretur. . . . Legi nuper in quodam Hebraico volumine, quod Nazarenæ sectæ mihi Hebraeus obtulit, Jeremiæ apocryphum, in quo hæc ad verbum scripta reperi. Sed tamen mihi videtur magis de Zacharia sumptum testimonium: Evangelistarum et Apostolorum more vulgato, qui verborum ordine prætermisso, sensus tantum de Veteri Testamento proferunt in Exemplum. *Comm. lib. iv. in Matth. cap. xxvii.*

A. D.
230.

ment; particularly the second Epistle of *Peter*, the epistle of *Jude*, and likewise that to the *Hebrews*. St. *Jerome* (*pp*) actually says, that this was one reason, why many in his time rejected the epistle of *Jude*.

15. In the long passage formerly cited out of *Origen's* letter to *Africanus* concerning the historie of *Susanna*, *Origen* argues, that historie might have been dropped out of the book of *Daniel* by some of the *Jews*, as being dishonorable to their great Men: and affirms (as was just mentioned) that in the New Testament are references to some *Jewish* apocryphal book. He writes again much to the same purpose in his *Greek Commentaries* upon St. *Matthew*. And it is “ related, *says* (*r*) *he*, that *Isaiab* was fawn
“ afunder by the people. But if any one receive
“ not

(*pp*) Judas, . . . parvam . . . epistolam reliquit. Et quia de libro Enoch, qui apocryphus est, in ea assumit testimonium, a plerisque rejicitur. *De V. I. cap. iv.*

(*r*) Καὶ Ησαΐας δὲ ἀπερίσθαι δὲ ὑπὸ τῆ λαῖ ἰσόρηται. ἼΕΙ δὲ τις ἔ προσέειπαι τὴν ἰσορίαν διὰ τὸ ἐν τῷ ἀποκρύφῳ Ησαΐα αὐτὴν φέρεσθαι, πιστευσάτω τοῖς ἐν τῇ πρὸς Ἑβραίους, ἔγω γε γραμμένοισι ἐλιθάθησαν, ἐπρίσθησαν, ἐπειράθησαν τὸ γὰρ ἐπρίσθησαν, ἐπὶ τὸν Ησαΐαν ἀναφέρεται ὡσπερ τὸ, ἐν φόνῳ μαχίρας ἀπέθικου, ἐπὶ τὸν Ζαχαρίαν φονευθέντα μεταξὺ τῶ ναῦ καὶ θυσιαστηρίου, ὡς ὁ σωτήρ ἐδίδαξε, μαρτυρῶν, ὡς ὁμοίαι, γραφή, μὴ φορομένη μὲν ἐν τοῖς κοινῶς καὶ δεδημευμένοις βιβλίοις, εἰκὸς δ' ὅτι ἐν ἀποκρύφοις φερομένη. *In Matth. p. 225. B. C. Huet.*

“ not this historie, because it is in the apo- A. D.
 “ cryphal *Isaiab*, let him believe what is ^{230.}
 “ written in the epistle to the *Hebrews*, *They* ^{Heb. xi.}
 “ *were stoned, were sawn asunder, were tempt- ^{37.}
 “ *ed.* For that particular, *they were sawn*
 “ *asunder*, relates to *Isaiab*: as that, *they were*
 “ *slain with the sword*, to *Zacharias*, who
 “ was slain between the temple and the altar :
 “ as our Saviour has taught, referring, as I
 “ suppose, to some scripture, not received in-
 “ deed in the common and public books, but
 “ it is likely to be found among the apocry-
 “ phal.”*

Here is no authority given to this book of
Isaiab, for he calls it apocryphal. Nor is he
 certain, that our Saviour referred to such a
 book. Nor does it appear, that *Origen* knew
 of any apocryphal book, where that particular
 concerning the place of *Zacharias*'s death was
 to be found.

16. In the books against *Celsus* : “ And (s)
 “ in the Acts of the Apostles *Stephen* makes
 “ mention of the learning of *Moses*, which he
 “ had

(s) Μαρτυρεῖ δὲ τῆ Μοῦσέως πολυμαθεία ὁ ἐν ταῖς πράξεσι
 τῶν ἀποστόλων Στέφανος, πάντως ἀπὸ τῶν παλαιῶν ἢ μὴ εἰς
 πολλὰς εὐθαικόντων γραμμάτων λαβῶν. κ. λ. *Con. Cels. l. 3.*
p. 139. Cant. p. 478. A. Bened.

A. D. “ had learned from ancient writings, and
 230. “ not generally known: *And Moses*, says he,
 Acts vii. “ *was learned in all the learning of the Egyp-*
 22. “ *tians.*”

17. In a homilie upon St. *Matthew*, which we have in *Latin*, *Origen* mentions again all these things together: Our Saviour's saying, that *Jerusalem had killed the prophets, and stoned them that were sent unto her*, though (t) the historie of these things is not contained in the ancient scriptures read in the *Jewish Synagogues*: What *Stephen* says: *Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them, which shewed before of the coming of the just One*; What St. *Paul* writes, *1 Thess. ii. 14. 15.* and again, *2 Tim. iii. 8.* of *Jannes and Jambres withstanding Moses*: and the quotation *1 Cor. ii. 9.* And then adds: “ (u) We
 “ have

(t) . . cum non satis talis prophetetur historia in scripturis veteribus, quae legebantur in synagogis eorum. *In Matth. Tr. 26.*

(u) Haec omnia diximus discutientes sermonem: non ignorantes, quoniam multa secretorum facta sunt a quibusdam impiis et iniquitatem in excelsum loquentibus: et utuntur quibusdam
 fictis

“ have mentioned all these things by way
 “ of argument. Nevertheless we are not ig- A. D.
230.
 “ norant, that many of the secret [or, *apocry-*
 “ *phal*] books have been composed by impi-
 “ ous men. And the *Hypythians* use some
 “ forged writings, the followers of *Basilides*
 “ others. We ought therefore to use caution,
 “ that we neither receive all the apocryphal
 “ books, which there are in the world ; be-
 “ cause of the *Jews*, who perhaps have
 “ forged some writings, in order to over-
 “ throw the credit of our scriptures, and to
 “ support error ; nor reject all, which may
 “ tend to confirm our scriptures. It is there-
 “ fore becoming a great man to attend to and
 “ fulfil that direction : *Prove all things, hold*
 “ *fast that which is good.* Nevertheless for
 “ the sake of those who are not able, like
 “ skilful

ficitis Hypythiani, aliis autem qui sunt Basilidis. Oportet ergo
 caute considerare ut nec omnia secreta quae feruntur in nomine
 sanctorum suscipiamus propter Judaeos, qui forte ad destructio-
 nem veritatis scripturarum nostrarum quaedam finxerunt con-
 firmantes dogmata falsa, nec omnia abjiciamus quae pertinent
 ad demonstrationem scripturarum nostrarum. Magni ergo viri
 est audire, et adimplere quod dictum est : Omnia probate,
 quod bonum est tenete. Tamen propter eos qui non possunt
 quasi trapezitae inter verba discernere, vera habeantur an
 falsa, et non possunt semetipfos caute servare, ut verum quidem
 teneant apud se, ab omni autem specie mali abstineant, nemo
 debet uti ad confirmationem dogmatum libris qui sunt extra
 canonizatas scripturas. *In Matth. Tract. 26. p. 128. 129.*
Tom. 2. Basil.

A. D. 230. “ skilful money-changers, to distinguish words,
 “ whether they be true or false, nor to se-
 “ cure themselves from all imposition, so as
 “ to hold fast that which is good, and avoid
 “ every kind of evil, no man ought to allege
 “ any books which are not in the cano-
 “ nical scriptures for the confirmation of
 “ doctrines.”

18. In his Prologue to the *Canticles*, (if it be *Origen's*, as (*τ*) divers critics of no small note suppose) translated by *Ruffin*, *Origen* writes to this purpose: “ This (*x*) however
 “ is manifest, that many passages are cited
 “ either by the Apostles or the Evangelists, and
 “ inserted in the New Testament, which we
 “ do not read in those scriptures, [*of the Jews*]
 “ which we account canonical, but are ne-
 “ vertheless

(*τ*) Vid. *Huet. Origenian.* lib. 3. Sect. 3. n. vii. *Pearson. Vind. Epist. Ignat. P. i. cap. vii. p. 300. &c. ap. Cleric. Patr. Apost. 1698. Tillemont Mem. Ec. T. 3. P. 3. p. 234. 235.*

(*x*) Illud tamen palam est, multa vel ab apostolis, vel ab evangelistis exempla esse prolata, et Novo Testamento inserta, quae in his scripturis quas canonicas habemus, nunquam legimus, in apocryphis tamen inveniuntur, et evidenter ex illis ostenduntur assumpta. Sed nec sic quidem locus apocryphis dandus est: non enim transeundi sunt limites, quos statuerunt patres nostri. Potuit enim fieri, ut apostoli vel evangelistae sancto spiritu repleti sciverint quid assumendum ex illis esset scripturis, quidve refutandum: nobis autem non est absque periculo aliquid tale praesumere, quibus non est tanta spiritus abundantia. *Prolog. in Cant. Cant. p. 501. Tom. i. Basil.*

“ vertheless found in apocryphal books, and A. D.
 “ are evidently taken from thence. But nei- 230.
 “ ther will this give authority to apocryphal
 “ writings: for the bounds, which our fa-
 “ thers have fixed, are not to be removed.
 “ And, possibly the Apostles and Evangelists
 “ full of the Holy Ghost might know,
 “ what should be taken out of those scrip-
 “ tures, and what not. But we cannot with-
 “ out great danger presume to act in that
 “ manner, who have not such a measure of
 “ the Spirit.”

19. In the *Greek* commentaries upon St. *Matthew's Gospel* Origen has an argument upon those words, *Ye do err, not knowing the scriptures, nor the power of God*: where he Matth. xxiii. 29.
 says, “ That perhaps (y) some having recourse
 “ to apocryphal books, in which the happi-
 “ nesse of the future life is more clearly de-
 “ scribed, will say, that there is a reference
 “ to them in these words, *Ye do err, not*
 “ *knowing*

(y) Καὶ τρίτῃ δ' ἂν τις ἐπὶ τὰς ἀποκρύφους καὶ κρυφῶν λό-
 γων, ἔτιθα δοκῆι σαφέστερον τὰ περὶ μακαρίας γεγραφθαι ζωῆς,
 φήσει, ἐπ' ἐκείτους τὴν ἀναφορὰν εἶναι τῶν ἐνταῦθα γεγραμμένων
 ἐν τῷ πλανᾷ μὴ εἰδότες τὰς γραφὰς . . . ἔλε ἐπὶ τὰς ἀπο-
 κρύφους καὶ κρυφῶν, ἕκ ἐπὶ ὁμολογούμενον πρᾶγμα παρὰ τοῖς
 πεπιστευκόσιν ἐλεύσεσθαι. *Comm. in Matth. p. 498. C. D. T. i.*
Huet.

A. D. 230. “ *knowing the scriptures.* But, *says he,* they
 “ who have recourse to apocryphal books
 “ will take a method not approved by the
 “ faithful.” This therefore was not a method approved by the faithful, or catholic *Christians*, but only, or chiefly at least by heretics.

A Remark. 20. From these several passages it appears, that there was in *Origen's* time a large number of *Jewish* secret books, or apocryphal books of the Old Testament. Some of these might be composed by the *Jews*. Others of them probably had been composed, or rather forged by *Christians*: some by catholics, some by heretics. The *Nazarene Christians* might be the authors of some of them, but not of all. It seems not unlikely, that one view of the *Christians* in forging these books was to verify by clear passages some things said in the New Testament, which were not so found in the ancient scriptures generally received by the *Jews* as canonical. These passages just cited from *Origen* give ground for such a suspicion. We actually saw formerly one forgerie of this sort. For the Testaments of the *xii Patriarchs* may be reckoned a work
 of

of this kind, as appears from the extracts out of it, and the remarks then made upon it. The collection of *Sibylline* Oracles is another like work. But I think it evident, that though some considerable number of *Christians* were deceived about the age of those writings, none esteemed them canonical, or of authority. And in many of the passages alleged above are traces of the peculiar respect, which the *Christians* had for those ancient *Jewish* books, which the *Jews* themselves most respected, and esteemed canonical, and were writ in the *Hebrew* tongue.

A. D.

230.



XXVI. I am now to make some remarks. *Remarks upon the foregoing Citations.* But they will chiefly concern the citations of ecclesiastical and apocryphal writings of the *Christians*. And I apprehend, that it will appear from several considerations, and from a brief review of the whole which has been here set before the reader, that *Origen* did not receive as sacred scripture, in the strictest and highest sense of that character, any books, beside those we now receive under that character and denomination.

A. D.
230.

1. And first of all, this may be argued from the catalogues of the books of scripture found in *Origen's* works. One of these ought to be reckoned that which we have in *Eusebe's* Ecclesiastical Historie, though collected by him out of several of *Origen's* works. *Eusebe* there mentions not any books, beside those in our present Canon. Indeed he does not put down all these, because, probably, *Origen* did not look upon every one of them as of undoubted authority. But if he had received a great number of ecclesiastical and apocryphal books as divine scripture, *Eusebe* would have been obliged to take some notice of it. The two other catalogues, transcribed above from *Origen's Latin* works, deserve likewise some consideration. For though we cannot relye upon them, as exactly conformable to the *Greek* originals: yet it is likely, that there would have been particular mention made of several ecclesiastical and apocryphal books, if such had been accounted by him divine scriptures.

2. We have no knowledge or information, that *Origen* wrote commentaries upon any books now out of the canon: though it is certain

tain, he published commentaries or homilies upon all, or most of those which are now esteemed canonical.

A. D.

230.

3. The many passages we have alleged, containing *Origen's* general divisions of the books of Scripture, assure us, he received no other as divine and sacred in the highest sense, but those we do. His expressions suit these, and no other. I need not recollect them here. The reader cannot but remember that common division, of *Gospels and Apostles*: Sometimes he is more particular, and mentions, *Gospels, Acts, Epistles of Apostles: Gospels, Apostles, and their Revelation*. The ecclesiastical and apocryphal books, sometimes cited by him for the sake of illustration, cannot be comprehended in these divisions of sacred scripture which were of authority.

Mr. *Richardson* speaking of this matter, and particularly of the Shepherd of *Hermas*, the piece cited by *Origen* more frequently, and sometimes with greater marks of respect than any other ecclesiastical writing, says: (z)
 “ We find *Origen* several times distinguishing
 “ the books of the New Testament into the
 A a “ writings

(z) *Mr. Richardson: Canon of the New Testament vindicated.* p. 30.

A. D. “ writings of the *Evangelists* and *Apostles*.

230.

“ Now it is certain, that the *Pastor* of *Her-*
 “ *mas* can be reduced to neither of these
 “ heads, and therefore in the judgment of
 “ *Origen* was not canonical.” This observa-
 tion is easily, and rightly applied to all the
 writings of this kind.

I shall add here another passage, not yet
 transcribed, which likewise may be reckon-
 ed full to our purpose. It is in *Origen's*
Greek commentaries upon *St. Matthew's* Gos-
 pel, particularly these words: *Again, the*
kingdom of heaven is like to a net that was
cast into the sea, and gathered of every kind.
 Beside other things *Origen* here says, “ That
 “ (a) the kingdom of heaven is compared
 “ to a net of various texture, on account of
 “ the several parts of the ancient and new
 “ scripture: that the sea into which the net
 “ is

Matth.
xiii. 47.

(a) Σαγήνη [α]. σαγήνης] δὲ πλοῦ ἢ ποικίλη ὁμοίωσις ἢ βασι-
 λεια τῶν ἑβραίων, κατὰ τὴν πέπλεγμένην ἐν πανθοδαπῶν καὶ
 ποικίλων κοιμῶντων παλαιῶν καὶ καινῶν γραφῶν . . . ἕως εὐροῖς
 ἀνὰ καὶ ἐπὶ τῶν ὑπὸ τὴν σαγήνην τῶν γραφῶν ἐληλυθῶτων. τινὰς μὲν
 κεκρατημένους ὑπὸ τὴν προφητικὴν πλοκήν, ἄλλοι ἐπιτείν, Ἡσαΐα,
 κατὰ τίδε τὸ ῥήθην. ἢ Ἰερεμίας, ἢ Δαυιδῆλ' ἄλλοι κατὰ εὐαγγελ-
 ικῶν, καὶ τινὰς κατὰ ἀποστολικῶν . . . Αὕτη δὲ ἡ σαγήνη πρὸς τὸ
 σωτήριον ἡμῶν Ἰησοῦ [Χριστοῦ] ἐστι μὲν πεπληρωμένη ἐκ ἧν, ἔλει-
 πε γὰρ τὴ νομικὴ καὶ προφητικὴ πλοκὴ ὁ εἰπῶν . . . καὶ πεπλή-
 ρασαι ἢ τῆς σαγήνης πλοκῆ ἐν τοῖς εὐαγγελίοις, καὶ τοῖς Χριστοῦ
 διὰ τὴν ἀποστολικὴν λόγους. *Comm. in Matth. p. 215. E. 216.*
A. B. C. Hucc.

“ is cast is the whole world, and that some
 “ men are taken by one part of the net, some
 “ by another : some by the words of *Isaiab*,
 “ or *Jeremiab*, or *Daniel* : some by the Lawe,
 “ others by the Gospels, others by the Apo-
 “ stles : and that this net was not compleatly
 “ finished before the coming of our Saviour
 “ *Jesus Christ*. For he was wanting to the
 “ texture of the Lawe and the Prophets who
 “ said : *Think not, that I am come to destroy* *Matth. v.*
 “ *the Lawe or the Prophets : I am not come to* ^{17.}
 “ *destroy, but to fulfill*. And the texture of the
 “ net was compleated in the Gospels and the
 “ words of *Christ* [spoken] by the Apostles.”

4. There is a passage of *Origen*, which I shall put (*b*) in the margin, though somewhat obscure : where he makes a great difference between Apostles and their Disciples, allowing the Apostles only to be *the light of the world*, after *Christ*, and capable of *enlightening others*, though their disciples also had been

A a 2

enlight-

(b) Ὅταν ἐν τῷ κόσμῳ ᾧ, φῶς ἐμι τῷ κόσμῳ. Ἐπεὶ δὲ καὶ τοῖς μαθηταῖς φησιν· ὑμεῖς ἐσε τὸ φῶς τῷ κόσμῳ· καὶ λαμβάνω τὸ φῶς ὑμῶν ἐμπροσθεν τῶν ἀνθρώπων. Τὸ δ' ἀνάλογον σελίην καὶ ἄστροις ὑπολαμβάνομεν εἶναι περὶ τὴν νύκτιν ἐκκλησίαν, καὶ τὰς μαθητὰς ἔχουσι οὐκ εἶον φῶς, ἢ ἀπὸ τῆ ἀληθινῆς ἡλίου ἐπίληθον, ἵνα φωτίσωσι μὴ δεδυνημένους πηγῶν ἐν αὐτοῖς κατασκευάσαι φῶς· οἷον Παύλου μὲν καὶ Πέτρον φῶς ἐρεῖμεν τῷ κόσμῳ· τὰς δὲ τυχούσας παρ' αὐτοῖς μαθητευομένων φωλιζομένους μὲν, καὶ μὴν φωτίζεν ἑτέρας δυνάμενες, τὸν κόσμον, καὶ κόσμῳ φῶς οἱ ἀπόστολοι ἦσαν. *Compt. in Job. p. 25. C. D.*

A. D. 230. *enlightened.* I think it may be hence argued, that *Origen* would scarce receive any doctrinal and preceptive work as of authority, unless it were dictated or written by an Apostle: though he might well receive the historical writings of a companion of Apostles, containing an account of their preaching: as he undoubtedly received the Gospels of *Mark* and *Luke*, and the Acts of the Apostles, writ also by the later of these two.

Here it will be objected, that *Origen* received the epistle to the *Hebrews*, though not writ by an Apostle, which is inconsistent with the just mentioned observation. But I do not perceive it to be so. For *Origen* always quotes the epistle to the *Hebrews* as *Paul's*. And in the passage preserved in *Eusebe*, he says it had been handed down to his time by the ancients, as *Paul's*: and though he says, the phrase and composition are not the Apostle's, he affirms, that the thoughts, or sentiments, are *admirable, and not inferior to the acknowledged writings of the Apostle.* Which is enough to shew, that he thought the Apostle's sentiments had been exactly represented by the writer or composer of this epistle, whoever he was. Otherwise, it was impossible,

fible,

sible, that the thoughts of this epistle should be equal to those of the acknowledged writings of the Apostle *Paul*. According to this opinion of *Origen*, the epistle to the *Hebrews* will be of the like authority with the Gospels of *Mark* and *Luke*, who record the discourses of *Christ*, which they had heard and received from Apostles: or with the book of the Acts of the Apostles, where are discourses of Apostles in the stile of the historian *St. Luke*. Just so *Luke* or *Clement*, or whoever was the writer of the epistle to the *Hebrews*, has there recorded in his own phrase and stile the sense or thoughts of the Apostle *Paul*.

However, there can be no ground to conclude from *Origen's* quotations of the Epistle to the *Hebrews*, that he would receive as of authority the epistle, or any other doctrinal work of an apostolical man: since, whenever he quotes that epistle to prove any thing, he always calls it *Paul's*.

5. *Origen's* quotations of ecclesiastical and apocryphal books, which I have transcribed so largely, shew he did not receive those books as scripture. The citations of them are few, in comparison of the numerous passages taken out of the commonly received

A D. 230. } books of the New Testament. And usually those citations are accompanied with some expressions, that shew the books from whence they are taken were not received by himself or others as of authority.

6. The distinction, which we lately (R) observed to be made by *Origen* of several sorts of books, some *genuine*, others *spurious*, others of a *mixed* nature, is of great use to satisfy us, that he did not esteem all books cited by himself, or used and read by *Christians*, as of equal authority: and that there were different degrees of respect due to such writings, according to their several kinds. Nor can it be doubted, that *Origen* paid a just regard to writings suitably to their real character. Another thing which shews the distinction made between writings, and that there were some of superior authority to all others, from whence the *Christian* doctrines were to be learned, is that character frequently used by him, of scriptures *received in the churches as divine*.

7. It is manifest from the whole strain and tenour of *Origen's* numerous works, and from his

(R.) See before in this chapter, numb. xxiv. 4. p. 327.

his arguments upon any points that come before him, and particularly from his defense of the *Christian* Religion against *Celsus*, that our Gospels, and the other books of our canon, are the books, which *Origen*, and all catholic *Christians*, relied upon. To give here one proof: In answer to some reflections of *Celsus* upon *Christ's* disciples, whom he calls sailors and publicans, *Origen* having observed, that *Matthew* was a publican, and that *James* and *John*, the sons of *Zebedee*, and *Peter* and *Andrew*, were fishermen, adds: “ As (c) for
 “ the rest of them, we have not learned what
 “ were the employments, by which they sub-
 “ sisted, before they became disciples of *Je-*
 “ *sus.*” Which shews, that our Gospels were the only histories of *Christ* and his disciples that were reckoned authentic: and that either there were no other, pretending to give information about them: or, if there were any such, they were quite disregarded, or at least esteemed of no authority.

8. There is nothing extraordinarie or unreasonable in *Origen's* citations of books not

A a 4

in

(c) Τῶν δὲ λοιπῶν ἔμεμαθήκαμεν τὰ ἔργα, ὅθεν πρὸ τῆς μαθητείας τῷ Ἰησοῦ περιεπόων ἐαυτοῖς τὰς τροφάς. *Contr. Cels. L. i. p. 376. D. Tom. i. Bened.*

A. D. in the canon. If those books were still ex-
^{230.} tant, we should still now and then occasion-
 ally make use of them. Sometimes we
 should remark a tradition preserved in them,
 without giving it more weight than it de-
 served. Sometimes we should quote a pious,
 or a beautiful saying in them. Sometimes
 we might think proper to take notice of an
 objection, that might be formed from some
 things contained in them: And yet all the
 while preserve that high and peculiar veneration,
 which we now have for the books of
 the present canon. The great number of
 books published in those early ages concern-
 ing *Christ* and his Apostles, though they were
 many of them mean and trifling, are an argu-
 ment of the vast extent and reputation of the
Christian doctrine. And so long as there
 were men of judgement in the world to dis-
 tinguish the real merit of books, and *Christi-*
tians were extremely cautious of receiving any
 book or epistle, as writ by an Apostle, or an
 apostolical man, without good evidence of it's
 genuineffe; such compositions were of small
 consequence, and could do no great harm.
 However being in themselves of little value,
 and not being much esteemed, most of them
 have

have been entirely lost, except a few fragments: whilst all the books of the New Testament, received from the beginning, have been carefully preserved, and frequently copied, because of their real worth, and the great respect paid them by all *Christians* in general.

A D.
250.

XXVII. *Origen's* works afford assurance of the integrity of our present copies of the New Testament. And, as (d) *Dr. Mill* says, if we had all his works remaining, who published *Scholia*, or Commentaries, or Homilies upon almost all the books of the Old and New Testament; we should have before us almost the whole text of the Bible, as it was read in his time. Mr. *Wetstein* (e) has since expressed himself much after the same manner, and says, if we now had *Origen's* copie, or all his works entire; we might expect thence better help for an exact edition of the New Testament, than from all the Fathers besides.

Select various Readings.

There are in *Origen* several passages, relating particularly to the integrity or corruption of the text of the New Testament. And there are in him divers readings different from ours.

It

(d) *Mill. Proleg. n. 672.*

(e) *Wetstein. Proleg. cap. vi. p. 66.*

A. D. It is fit my readers should have some account
 230. of these matters.

1. *Celsus* charges the *Christians* with having often designedly altered the text of the Gospels. *Origen* answers, "That (*f*) he did not know of any that had altered the text of the Gospel, except the followers of *Marcion*, and *Valentinus*, and perhaps of *Lucanus*." Therefore the Catholics were innocent of this charge. Nor were all heretics guilty in this respect, so far as *Origen* knew. And I think, that from the ingenuity of this answer it may be concluded, he spoke the truth according to the best of his knowledge.

2. *Matth. xix. 19. And thou shalt love thy neighbour as thyself.* *Origen* argues, that these words were not originally here, because this precept is not found in the parallel places of *St. Mark's* or *St. Luke's* Gospels, [See *Mark x. 19. Luke xviii. 20.*] and for some other reasons, which he there insists upon. But he does not seem able to support his
 con-

(f) Μεταχαράξαιτας δὲ τὸ εὐαγγέλιον ἄλλως ἢ οἶδα, ἢ τὸς ἀπὸ Μαρτίωνος, καὶ τὰς ἀπὸ Οὐαλεντίνου. οἶμαι δὲ καὶ τὸς ἀπὸ Λουκῆ. *Con Cels. l. 2. p. 77. Cant. p. 411. B. Bened.*

conjecture and reasonings by the authority of any copie. He has however these words, which it is proper for us to put down here at length. “ It (g) would be impious, *says* “ *he*, to suspect this commandment, *thou shalt* “ *love thy neighbour as thyself*, to have been “ inserted, though not spoken by our saviour “ to the rich man: if there were not many “ differences in the copies of *Matthew’s* and “ the other Gospels. But indeed it is manifest, “ that there is a difference between copies, “ whatever it is owing to, whether to the “ negligence of transcribers, or to the wicked “ rashness of some in altering what is written, “ or to a liberty taken by some of adding or “ leaving out some things by the way of correction and emendation, as they apprehend.”

Here seem to be hinted three several causes of various readings, or differences in the copies of the Gospels: The first is the negligence of transcribers, which is very likely to happen,

or

(g) Καὶ εἰ μὲν μὴ καὶ περὶ ἄλλων πολλῶν διαφανία ἦν πρὸς ἄλληλα τῶν ἀντιγράφων, ὥστε πάντα τὰ κατὰ Ματθαῖον μὴ συνάδειν ἀλλήλοις, ὁμοίως δὲ καὶ τὰ λοιπὰ εὐαγγέλια, καὶν ἀσεβῆς τις ἔδοξεν εἶναι ὁ ὑπονοῶν ἐν ταῦθα προσερίσθαι, καὶ ἐρημένην πρὸς τὸν πωλίστιον τὴν ἀγαπήσεις τὸν πωλίστιον σε ὡς σεαυτὸν, ἐντολήν· οὐκ ἔστιν ἀποδιδόναι πολλὴ γέγονεν ἡ τῶν ἀντιγράφων διαφορά, εἴτε ἀπὸ βραθυμίας τινῶν γραφέων, εἴτε ἀπὸ πολυμῆς τινῶν μοχθηρῶς τῆς διορθώσεως τῶν γραφομένων, εἴτε καὶ ἀπὸ τῶν τὰ εὐαγγέλιον δοκῶν ἐν τῇ διορθώσει προσθεῖσθαι ἢ ἀφαιρέσθαι. *Comm. in Matth. p. 381. C. D. T. i. Huet.*

A. D.

230.

or rather is impossible to be entirely prevented. The second is the wicked rashness of some men, who designedly altered the Gospels to make them agreeable to their own particular sentiments. This, we may suppose, was the fault of a few only. For in the foregoing passage *Origen* assured us, that he did not know of any who had so altered the Gospels, except some of the heretics. In the third place some differences in the copies of the scriptures might be owing to the critics, who took a liberty of leaving out some things, or adding others, and thus to correct or amend some readings in their copies, which they thought to be wrong. And I think, that *Origen* himself here acts the part of a critic, though perhaps he did not easily take the liberty to alter his copies.

We cannot deny the truth of what *Origen* says here so positively, that there were then many various readings in the copies of the New Testament. But perhaps he aggravates a little, to carry a point, and support a bold conjecture. However we may hence infer, that these books were much esteemed, and had been often transcribed before *Origen's* time: Otherwise there had not been so many dif-

differences in the copies of them. And as it is a thing in itself highly probable, that differences should happen in the copies of books frequently transcribed; so it is no small satisfaction to find, that such differences were taken notice of. This would encrease the care and concern for the exactness of the copies of books so much valued and revered as those of the New Testament.

A. D.

230.

3. We may place here as a general observation of *Origen* relating to this matter what he says of the names of places: That (*b*) there were frequent errors of that sort in the copies of the Gospels, which were owing to the ignorance of the Gentils in the geographie of the land of *Judea*. He gives two instances. *John* i. 28. *These things were done in Bethabara beyond Jordan*. In (*i*) most copies in his time here was *Bethanie*. He observes likewise, that this was an ancient reading. Nevertheless he prefers *Bethabara* for divers reasons, which he there mentions.

4. He

(*b*) Τὸ μέντοιγε ἡμαρτήθηαι ἐν τοῖς ἑλληνικοῖς ἀνιγράφοις τὰ πρὸς τοῦ ὀνομάτων πολλαχῶς, καὶ ἀπὸ τέτων ἂν τις περὶ αὐτῶν ἐν τοῖς εὐαγγελίοις. *Com. in Job. p. 131. B. Huet.*

(*i*) Ὅτι μὲν σχεδὸν ἐν πᾶσι τοῖς ἀνιγράφοις κείται ταῦτα ἐν Βηθανίᾳ ἐγένετο, ἐκ ἀγνοῦμεν καὶ ἔοικε τῆτο καὶ ἔτι πρότερον γελουμένου καὶ παρὰ Ἡραλέωνι γὰρ Βηθανίαν ἀνεγνωμεν. Ἐπειδή μιν δεῖ μὴ δεῖν, Βηθανίαν ἀναγινώσκειν, ἀλλὰ Βηθαβαρα. *Ibid. p. 130. D. E.*

A. D.
230.

4. He says likewise, that of the swine (*k*) which ran violently down a steep place and were choked in the Sea, it was written in some copies, that this was done in the country of the *Gerasens*, in a few copies, in the country of the *Gadarens*: but (*l*) *Origen* is persuaded, that the right name is *Gergesenes*. He adds, that there were like errors in the *Greek* copies of the Old Testament. But notwithstanding what *Origen* says, there does not appear sufficient reason for rejecting *Gadarens*, whatever becomes of *Gerasens*, as has been shewn by ** divers critics. Therefore the readings in our present copies may be all right; *Gergesenes* in *Matthew*, and *Gadarens* in *Mark* and *Luke*.

Matth.
vi. 33.

5. *Matth.* vi. 33. *But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.* *Origen* in his treatise of Prayer, discoursing of the proper matter

(*k*) See *Matth.* viii. 28. *Mark* v. 1. *Luke* viii. 26.

(*l*) Ἀναγέγραπται γεγονέναι ἐν τῇ χάρα τῶν Γερασσηῶν . . ἐπεὶ δὲ ἐν ὀλίγοις ἔυρομεν εἰς τὴν χάραν τῶν Γαδαρητῶν, καὶ πρὸς τὸτο λεκτέου . . Ἀλλὰ Γέργεσα, ἀφ' ἧς οἱ Γεργεσαῖοι, πόλις ἀρχαία περὶ τὴν νῦν καλεζομένην Τιβεριάδα λίμνην, περὶ ἣν κρημνὸς παρακείμενος τῇ λίμνῃ, ἀφ' ἧ δέικνυται τὰς κόμρας ὑπὸ τῶν δαιμόνων κατὰβεβλήσθαι. *Ibid.* p. 131. C. D.

** *Vid. Adu. Reland. Palaest. Ill.* p. 774. 806. 807. *Wolf. Cur. Whitb. Wall. in Marc.* v. 1.

matter of our petitions, says: “ These (m) A. D. 230.
 “ are things we ought to pray for: Ask
 “ great things, and small things shall be added
 “ unto you. And, Ask heavenly things, and
 “ earthly things shall be added unto you. And, *Matth. v.*
 “ Pray for those that despitefully use you. And, *44.*
 “ Pray ye the Lord of the harvest, that he will *ix. 38.*
 “ send forth laborers into his harvest.” The
 same direction concerning great and small
 things, heavenly and earthly things, is al-
 luded to again in the (n) treatise of Prayer,
 and called an evangelical word: as also in the
 (o) books against *Celsus*. It is expressly put
 again in the fragments of (p) *Origen’s* com-
 mentaries upon the *Psalms*: “ It is a small
 “ matter to ask of God earthly things. Such
 “ a petition our Saviour forbids to be offered
 “ to

(m) Τὸ μὲν ὁ δεῖ αἰτεῖτε τὰ μεγάλα, καὶ τὰ μικρὰ ὑμῖν προσε-
 θέσειαι καὶ αἰτεῖτε τὰ ἐπεράνια, καὶ τὰ ἐπίγεια ὑμῖν προσεθή-
 σεσαι. Καὶ προσεύχεσθε ὑπὲρ τῶν ἐπιηρεαζόντων ὑμᾶς. κ. λ. *De*
Orat. p. 197. F. 198. A. Tom. i. Bened.

(n) P. 219. F. 220. A. Πᾶς τοιγαρὶν ὁ τὰ ἐπίγεια καὶ μικρὰ
 αἰτῶν ἀπὸ Θεοῦ, παρακαλεῖ τὴν ἐπιλαμένον ἐπεράνια καὶ μεγάλα αἰτεῖν.
 . . . εἰν δὲ τις ἀνθυποσέρι τὰ κατὰ σωματικὰ ἐκ προσευχῆς τοῖς
 ἁγίοις δωρηθεῖσα, ἀλλὰ καὶ τὴν τῆς εὐαγγελίᾳ φωνὴν διδάσκουσα
 τὰ ἐπίγεια προσίθεσθαι καὶ μικρὰ. p. 224. B. C. *ibid.*

(o) Ἔμαθε γὰρ ἀπὸ τοῦ Ἰησοῦ μηδὲν μικρὸν, τατέσειν ἀειδίδον,
 ζήσων, ἀλλὰ μόνον τὰ μεγάλα καὶ ἀληθῶς δεῖαι. κ. λ. *Con. Cels.*
l. vii. p. 726. F. ibid.

(p) Βραχεῖα δὲ πᾶσα φωνὴ ἢ περὶ τῶν ἐπιγείων καὶ μικρῶν, καὶ
 ταπεινῶν δεξομένη, καὶ αἰτήσις ἀπὸ Θεοῦ ἢν ἀπογορεύων ὁ σωτὴρ
 προσφέρειν τῷ πατρὶ ρησιν Αἰτεῖτε τὰ μεγάλα, καὶ τὰ μικρὰ
 ὑμῖν προσεθέσειαι αἰτεῖτε τὰ ἐπεράνια, καὶ τὰ ἐπίγεια προσεθή-
 σεσαι ὑμῖν. *Select. in Psalmos. p. 560. B. Tom. 2. Bened.*

A. D. ^{230.} “ to the Father, saying: *Ask great things,*
 “ *and small things shall be added unto you:*
 “ *Ask heavenly things, and earthly things shall*
 “ *be added unto you.*”

These words are found cited in part by *Clement of Alexandria*, as was (s) observed formerly: *Ask*, says he, *great things, and small things shall be added unto you.*

Grabe (g) supposed, this citation might be made out of the Gospel according to the *Hebrews*. *Mill* (r) thinks, these words were in *Origen's* copies, added to *Matth. vi. 33.* and taken possibly from the Gospel according to the *Hebrews*, or some other apocryphal Gospel. *Fabricius* is unwilling (s) to allow, that *Origen* made this citation out of the Gospel according to the *Hebrews*. He is rather inclined to think, that these words were in *Origen's* copies, having been inserted there by interpolation. *Dr. Wall* says: that passage (t) seems to have been in some old copies, though it is in none now. *Mr. Jones* (u) says, that
Clement

(s) *Chap. 22. § xlvii. Vol. 2. p. 540. or 542.*

(g) *Spicileg. T. i. p. 44.*

(r) *Mill. in loc. Matth. et Prolegom. n. 695.*

(s) *Cod. Apocr. N. T. Tom. i. p. 329. De Disiis Christi,*

§ viii.

(t) *Wall's Critical Notes upon the N. T. p. 8.*

(u) *Jones, Vol. i. p. 553.*

Clement, in the passage under consideration, respected the sense of *Christ's* words, without precisely transcribing them; that is, he rather chose to expound the words, than literally cite them. Hence also *Origen*, says he, who was one of *Clement's* scholars, does more than once in his works paraphrase these words of *Christ* in the same manner. Such are the sentiments of these learned writers. It is not fit to be positive in a thing of this nature. But I do not see, but *Mr. Jones's* opinion may be reckoned as probable, and as near the truth, as any. Then this passage is no various reading: however I thought fit to take notice of it in this place, and give such an account of the use *Origen* has made of it, that every one may judge for himself.

6. *Matth. x. 29.* And one of them shall *Matth. x. not fall to the ground.* *Origen* read: *Fall*²⁹.
 (α) *into the snare.* So likewise (x) *Chrysostom*: and, as *Dr. (y) Mill* says, the *Clementin Homilies*: but I cannot find the place. That learned man however thinks, that *the*
 B b ground,

(α) Καὶ γὰρ δύο σπεῖλαι . . ἐν εἰς παγίδα ἐπίπτεται ἄνευ τῆ ἐν ἐφανοῦς πάλπος. *Con. Cels. l. 8. p. 794. F. Tom. i. Bened.*

(x) *In Matth. x Hom. 35.*

(y) *Mill. Procl. num. 670.*

A. D. ^{230.} *ground*, or the *earth*, is the true reading, and *snare* an interpretation. I take this to be a kind of proverbial expression. It might be sometimes said *to the ground*, at other times *into the snare*. Possibly the true reading is as *Mill* supposes. Nevertheless it was very natural for some in citing this text to express it after the other form, into the *snare*. There are frequent comparisons in scripture to this ordinary event, of catching a bird in a snare: as *Pf.* cxxiv. 7. *Prov.* vii. 23. *Eccl.* ix. 12. I put down one place, where both the snare and the earth are mentioned. *Amos* iii. 5. *Can a bird fall into a snare on the earth, where no gin is for him?*

Matth.
xix. 24.

7. *Matth.* xix. 24. *It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven.* See also *Mark* x. 25. *Luke* xviii. 26. Some have thought, that instead of *camel* we should read *cable*. *Origen* (x) plainly read *camel*, speaking of the animal so called, and describing it.

8. *Matth.*

(x) Ευκοπιώτερόν ἐστι κάμηλον διὰ τρύπης βραχίδος διαλθεῖν, ἢ πλέσιον εἰσελθεῖν εἰς τὴν βασιλείαν τῶν οὐρανῶν. Ἐν ἧ παραβολῇ ὁ μὲν πλέσιος παραβάλλεται καμήλῳ, ἔτι διὰ τὸ ἀκάθαρτον τὸ ζῷον μόνον, ὡς ὁ νόμος ἐδίδασκεν, ἀλλὰ καὶ τὴν ὄλην αὐτῆ σκοπιότητι. *Comm. in Matth.* p. 387. E. 388. *A. Huet. vid. et con. Cels.* l. 6. p. 642. *A. B. Beved.*

8. *Matth. xxv. 23. Thou hast been faithful over a few things. I will make thee ruler over many things. Enter thou into the joy of thy Lord.* A. D. 230. *Matth. xxv. 23.*
 Compare *Luke xix. 17.* Origen in his books against *Celsus* (a) has these words: “To
 “ whom it may be said: *Thou hast been faith-*
 “ *ful in a small city, enter thou into a great*
 “ *one.*” I apprehend here is no proof, that
 (b) this was in any Gospel. It may be only an
 expression, representing the sense of several
 places in the Gospels.

9. *Mark vi. 3. Is not this the carpenter, Mark; the son of Marie . . . ?* *Celsus* (c) had reflected upon our Saviour, calling him a *carpenter by trade.* Origen says, “That (d) nevertheless
 “ *Jesus* himself is never called a carpenter in
 “ any of the Gospels used in the churches.”
 It is not easie to determine, what (e) was the
 reason of Origen’s saying this: whether his
 memorie failed him, or whether in his copies
 B b 2 of

(a) Πρὸς ἕς λέγοισθαι αὐτὸν ἐν ἐλαχίστῃ πόλει πιστὸς ἐγένετο, ἥκει καὶ ἐπὶ τὴν μεγάλην. *Con. Cels. l. 8. p. 798. B.*

(b) *Utrunque* vid. *Mill. Proleg. n. 695. 696.*

(c) Ἡ ἐπεὶ τέκνων ἦν τὴν τέχνην. *Con. Cels. l. 6. p. 299. Cant. p. 659. D. Bened.*

(d) Ἀλλὰ καὶ ἐβλέπων, ὅτι ἑδάμῃ τῶν ἐν ταῖς ἐκκλησίαις φερόμενων εὐαγγελίων τέκνων αὐτὸς ὁ Ἰησοῦς ἀναγέγραπται. *Ibid.*

(e) *Vid. Grot. Annot. ad Matth. xiii. 55. Spencer. in locum Origenis; Mill. Proleg. 698.*

A. D. of St. *Mark's* Gospel this place was, *Is not this*
 230. *the carpenter's son?* as in *Matth.* xiii. 55.
 which possibly might be only an alteration
 made in St. *Mark's* Gospel by some person
 out of respect to *Christ*.

Luke xi.
 2. 3. 4.

10. The most considerable variation from
 our copies of the New Testament which I
 have observed in *Origen* is in the Lord's
 prayer, as recorded in St. *Luke's* Gospel. In
 his treatise of prayer he has given us distinct-
 ly this prayer from *Matthew* and *Luke*. The
 prayer in *Matthew* is very little different from
 our present copies. Therefore I need not
 put it down. That in *Luke* being very differ-
 ent, I shall transcribe it here at length. Says
Origen: "The (*f*) words in *Luke* are thus:
 "Father, hallowed be thy name: thy kingdom
 "come: give us day by day our daily bread:
 "and forgive us our sins, for we ourselves also
 "forgive every one that is indebted unto us:
 "and lead us not into temptation."

Here *Origen* omits *Our*, and *who art in*
heaven. And from his particular explication
 of

(*f*) Τὸ δὲ Λοκᾶ ἕτας: Πότερ, ἀγιασθήτω τὸ ὄνομά σε, ἐλ-
 θέτω ἡ βασιλεία σε: τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδε ἡμῖν καθ'
 ἡμέραν, καὶ ἄφεσις ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίεμεν
 παντὶ τῷ ὀφειλοῦσι ἡμῖν, καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.
Orig. de Orat. p. 227. *A. Tom. i. Bened.*

of that part of the prayer afterwards it appears (g) again, that *Father* only was in *Luke*: Nevertheless (b) *Mill* supposed, that those words, *our*, and *who art in heaven*, were in *Origen's* copies of *St. Luke's* Gospel. This mistake has been already observed by (i) the learned author of the *Notes upon Origen's* treatise of *Prayer* published by *Mr. Reading*, which ought to be consulted.

Origen afterwards says expressly, that *St. Luke* (k) omits these words, *Thy will be done, as in heaven so on earth*. He observes the difference (l) between the two Evangelists in that which is generally called the fourth petition: and says likewise, that (m) *Deliver us from evil* is omitted by *St. Luke*. So that we have from *Origen* a most distinct account how this prayer was read in his time in both Evangelists.

B b 3

The

(g) Εἰ μέντοι νοήσαιμεν τί ἐστὶ τὸ, ὅταν προσεύχηθε, λέγεις, πάτερ, ὅπερ παρὰ τῷ Λουκᾷ γέγραπται. *Ib.* p. 232. A.

(b) *Vid. Mill. in Lucae locum, et Proleg. n.* 419.

(i) *Vid. Orig. de Oratione, p.* 95. *not.* 4. p. 108. *not.* 4. *ex edit. Gul. Reading. et p.* 919. *D. E.* 920. *C. Tom. i. Bened.*

(k) Γενηθήτω τὸ θέλημά σου, ὡς ἐν ἑρανοῖς κ' ἐπὶ γῆς. ὁ Λουκᾶς μετὰ τό. Ἐλθέτω ἡ βασιλεία σου, ταῦτα παρασιωπήσας, ἔταξε τὸν ἄρλον. κ. λ. p. 240. C. *Bened.*

(l) P. 243. C.

(m) Τὸ δὲ, ἀλλὰ ρῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, παρὰ τῷ Λουκᾷ παρασιωπήσας p. 256. C. *vid. et p.* 265. A.

A. D.

230.



The text of St. *Luke* in the *Latin* vulgat agrees with *Origen* throughout. And (n) St. *Augustin* has informed us, that in his copies of St. *Luke* were wanting these words; *Thy will be done, as in heaven, so in earth*; and, *But deliver us from evil*. He likewise makes judicious remarks upon the various readings, as in St. *Luke*. However (o) *Whitby* defends our present reading in that Gospel.

Matth.
vi. 13.

Origen has taken no notice at all of the doxologie, which we now have in our copies of St. *Matthew's* Gospel. Whether it was originally there, or a part of the prayer delivered by our Lord, is disputed (p) by learned men. But no one that I know of has considered this matter more fully and accurately than (q) Mr. *Hallett*.

Luke xxiii.

II. *Luke* xxiii. 43. *And Jesus said unto him: Verily I say unto thee, To day thou shalt be with*

(n) Evangelista vero Lucas in Oratione Dominica petitiones non septem, sed quinque complexus est. . . . Ostendens ergo Lucas tertiam petitionem duarum superiorum esse quodammodo repetitionem, magis eam praetermittendo fecit intelligi. Deinde tres alias adjungit, de pane quotidiano, de remissione peccatorum, de tentatione vitanda. At vero quod ille in ultimo posuit, sed libera nos a malo, iste non posuit, ut intelligeremus ad illud superius quod de tentatione dictum est, pertinere. *August. Ench. ad Laur. cap. 116.*

(o) *Whitb. Exam. var. lect. Mill. p. 31.*

(p) *Vid. Mill. ad Matth. cap. vi. 13 et in Prolegomenis.*

(q) *See Mr. Hallett's Notes and Discourses, Vol. i. p. 133.*

with me in paradise. Origen observes, “ That
 “ (r) this saying has so disturbed some people,
 “ as appearing to them absurd, that they have
 “ ventured to suspect that it has been added
 “ by some that corrupt the Gospels: *To day*
 “ *shalt thou be with me in the paradise of*
 “ *God.*” Here we may observe two things; first, that Origen read, *in the paradise of God*, for so he writes this text several times. Secondly, it may be concluded from what Origen says, that these words were in all copies: and that they who objected against them, had no copie to allege in support of their suspicion, but only the absurdity of the thing itself in their opinion. For that is all that Origen mentions.

12. *John vii. 39.* *For the Holy Ghost was not yet [given] because that Jesus was not yet glorified.* Origen reads: *For (s) the Spirit was not yet.*

13. *1 Cor. ix. 10.* *That he that ploweth, should plow in hope: and that he that thresheth in*

B b 4

hope,

(r) *Αμα τῶ ἐξόδῳ ἐν τῷ παραδείσῳ ἔμελλεν ἔσεσθαι τῷ Θεῷ. ἔτω δὲ ἐτάραξε τίννας ὡς ἀσύμφωνον τὸ εἰρημένον, ὥς ἐτολιμήσαι αὐτὸς ὑπονοῆσαι προσεβήσθαι τῷ ευαγγελίῳ ἀπὸ τῶν ῥαδιουργῶν αὐτὸ τὸ σήμερον μετ' ἐμῶ ἐσθ' ἐν τῷ παραδείσῳ τῷ Θεῷ. *Comm. in Johan. p. 421. D. Haet.*

(s) *Οὐπω γὰρ ἦν πνεῦμα, ὅτι Ἰησοῦς ἔπω ἐδοξάσθη. *Com. in Job. p. 422. B.*

A. D. 230. hope, should be partaker of his hope. Origen reads the later part of the verse thus: *And (t) that be that thresheth [should thresh] in hope of partaking: or, and be that thresheth, in hope of partaking: which is also the reading (u) of the Alexandrian, and several other Manuscripts. And so Colinaeus had published this text in his edition of the New Testament. And I do not see, but this may be the true reading. I am satisfied our present common reading is wrong, which we have from Robert Stephens. I should think, it must appear strange and absurd to every one that looks upon the Greek.*

1 Thess. v. 21. 1 Thess. v. 21. Prove all things; hold fast that which is good. 22. Abstain from all appearance of evil. Here I propose to transcribe several passages of Origen, in order to judge, whether he read this place of the Apostle differently from us.

1.) In the Greek commentaries upon St. Matthew's Gospel (*τω*) Origen has these words: " But whether we perceive the fitnessse and
" excel-

(t) Καὶ ὁ ἀλαῶν, ἐπ' ἐλπίδι τῷ μετέχειν. *Com. Cels. l. 4. p. 197. Cant. p. 541. D. Bened.*

(u) *Vid. Mill. in loc.*

(τω) . . . πρώτον μὲν Θεὸς αὐτὸν εἶδεν, καὶ ὁ Χριστὸς αὐτῷ, μετὰ δὲ τῷ Ἰωάννῃ, ὁ κατὰ τὴν γραφὴν ὀνομαζόμενος δοκιμὸς τραπέζιτης, αἰεὶ εἰδὼς πάντα δοκιμάζειν, καὶ τὸ μὲν καλὸν κατέχειν, ἀπέχεσθαι δὲ πάντως εἰδὼς πονηρὰ. *Com. in Matth. p. 489. C. Huët.*

“ excellence of this law, or not; in the first
 “ place God will see it, and his *Christ*, and A. D.
230.
 “ then he who according to the scripture is
 “ called a skilful money-changer, who knows
 “ how to *prove all things, and to hold fast*
 “ *that which is good, and to abstain from all*
 “ *appearance of evil.*”

2.) In the *Greek* commentaries upon St. *John's* (x) Gospel: “ and observing the com-
 “ mand of *Jesus*, which says: *Be ye skilful*
 “ *money-changers; and the doctrine of Paul,*
 “ *who says: Prove all things, hold fast that*
 “ *which is good, abstain from all appearance of*
 “ *evil.*”

3.) In a *Latin* homilie upon *Exodus*: “ But
 “ (y) as the Apostle says, *proving all things,*
 “ *holding fast that which is good.*”

4.) Again, in a *Latin* homilie upon *Leviticus*.
 “ Hear (z) the Prophet saying: *Your silver*
 is

(x) . . ἡ τῆράντων τὴν ἐντολὴν Ἰησοῦ λέγουσαν· Δόκιμοι τραπέ-
 ζῖται γίνεσθε, ἡ τὴν Πάυλου διδασκαλίαν φάσκοντες. Πάντα δοκι-
 μάζετε, τὸ καλὸν κατέχετε, ἀπὸ πάντων εἰδὺς πονηρῶν ἀπέχεσθε.
 In Jo. p. 268. E.

(y) Nec . . convenit nos tumere superbia, et spernere verba
 prudentium, sed sicut Apostolus dicit: *Omnia probantes, quod*
bonum est tenentes . . in Exod. Hom. xi. Tom. 2. p. 171. B.
 Bened.

(z) Audi Prophetam dicentem: *Argentum vestrum reprobum.*
 Quia ergo est quedam proba, quaedam vero reproba, propte-
 rea Apostolus, velut ad probabiles trapezitas, *probantes*, inquit,
omnia, quod bonum est obtinentes. In Levit. Hom. 3. p. 199.
 A.

A. D. ^{230.} “ is reprobate. [referring to *Is. i. 22.* or *Jer. vi. 30.*] And because some money is good, other bad, therefore the Apostle says as to skilful money-changers: *proving all things, holding fast that which is good.*”

5.) Origen refers, or alludes to this saying in several other places. But I think I need not put down any more here at length. It may be proper however to observe, before we proceed any farther, that this same thing is mentioned by *Clement of Alexandria* (a) as scripture. In the *Clementin Homilies* it (b) is called a saying of *Christ*. By *St. Jerome* likewise (c) it is ascribed to our Saviour. And by the heretic *Apelles* (d) in *Epiphanius* it is cited as from the Gospel. And in a like manner some (e) other ancient writers, particularly *Chrysostom*.

(a) Εικότως ἄρα καὶ ἡ γραφὴ ταύτης τινὰς ἡμᾶς διαλεκτικῶς ἔτως ἐθέλωσα γενέσθαι παραινεῖ. Γίνεσθε δὲ δόκιμοι τραπεζίται· τὰ μὲν ἀποδο μισθούσας, τὸ δὲ καλὸν κατέχοιτε. *Clem. Str. l. i. p. 354. D. Conf. Str. ii. p. 365. B. l. vi. p. 655. B. et vii. p. 754. A. B.*

(b) Ευλόγως ὁ διδάσκαλος ἡμῶν ἔλεγεν· Γίνεσθε τραπεζίται δόκιμοι. *Clem. Hom. ii. § 51. vid. et Hom. iii. § 50. xxviii. § 20.*

(c) . . . Sciat me illud Apostoli libenter audire: *Omnia probate, quod bonum est tenete*: et Salvatoris verba, dicentis: *Esote probati nummularii*. *Hieron. Ep. 152. ad Minervium et Alex. Conf. eund. in Ep. ad Ephes. v. 10.*

(d) Ὅπως γὰρ, φησὶν, ἔφη ἐν τῷ εὐαγγελίῳ· Γίνεσθε δόκιμοι τραπεζίται. *Epirh. Haer. 42. § ii.*

(e) Καὶ γὰρ διὰ τὸτό, φησι, γίνεσθε τραπεζίται δόκιμοι, ἕκ ἕνα ἐπὶ τῆς ἀγορᾶς ἐσῶτες τὰ ἀργύρια ἀριθμήτε, ἀλλὰ ἵνα τὲς λόγους

fofom. But (*f*) *Dionysius* of *Alexandria*, and (*g*) other writers cite this, as an aposto-
 lical saying, and seem to have read it toge-
 ther with those other directions of *St. Paul*
 in his first epistle to the *Thessalonians*. *Soc-*
rates, the ecclesiastical historian, mentions it
 (*b*) as the precept both of *Christ* and his
 Apostle, according as some understand him.
 But I think he ought to be reckoned with
 those who seem to ascribe it to *Christ*, as does
 (*i*) *Fabricius*. I shall add no more authors
 at present. *Cotelerius* (*k*) and (*l*) *Fabricius*
 have large collections of places of the
 ancients,

λόγους βασανίζητε μετὰ ἀκριβείας ἀπάσης· διὰ τὸτο καὶ ὁ ἀπόστολος
 Παῦλος φησὶ πάντα δοκιμάζειτε, τὸ καλὸν δὲ κατέχετε μόνον.
Chrysof. in *Sermone*, cur in *Pentecoste* *Acta* *Apost.* legantur.
 p. 942. *D. Tom.* v. Ut efficiamur secundum praeceptum Do-
 mini probabiles trapezitae. *Cassian.* *Collat.* i. 20.

(*f*) Αποδεξάμενοι τὸ ἄραμα, ὡς ἀποστολικῆ φωνῆ συνήρχου τῆ
 λεγούσῃ πρὸς τὰς δυνατωτέρους· γίνεσθε δοκιμοὶ τραπεζίται. *ap.*
Euseb. l. 7. cap. vii. p. 253. C.

(*g*) Τοῦτόν τε καὶ ὁ μακάριος Παῦλος φησὶ· γίνεσθε φρόνιμοι
 τραπεζίται, πάντα δοκιμάζειτε, τὸ καλὸν κατέχετε, ἀπὸ παυλῶς
 εἶδος ποιητῆ ἀπέχεσθε *Cyrrill. Alex. ad i. f. iii.* 3. *Tom.* 2. p. 56.
E. Vid. eund. Lib. 4. ad *Job.* vii. 12. *Tom.* 4. p. 497. *A.*
et adv Nestor. l. i. *Tom.* 6. p. 2. C. Ab his vero qui Ori-
 genis libros legunt, istud penitus exclusum putant esse manda-
 tum, quo probabiles jubentur esse trapezitae, scientes quod bo-
 num est retinere, ab omni specie mala se abstinere. *Pamphil.*
Apolog. pro Origene init.

(*b*) Ἀλλως τὲ παρεγγυῶσιν ἡμῖν ὁ, τε *Χριστὸς* καὶ ὁ τότε ἀπό-
 στολος, γίνεσθαι παραπίται δόμοι, ὡσεὶ τα πάντα δοκιμάζετε, τὸ
 καλὸν κατέχετε κ. λ. *Socrat Ec. H. L.* 3. cap. 16. p. 189. B.

(*i*) *Cod. Apocr. N. T. Tom.* i. p. 331.

(*k*) *Coteler. ad Ap. Const lib.* ii. cap. 36.

(*l*) *Fabric. Cod. Apocr. Nov. Test. Tom.* i. p. 300. C.

A D. 230. ancients, where this saying is quoted, or alluded to.

6.) The judgements of learned men concerning this precept are different. Abp. *Usher* thought it (*m*) was taken out of the Gospel according to the *Hebrews*: whose opinion is approved by (*n*) *Valesius*, and (*o*) *Huet*. *Cotelerius* delivers his judgement in this manner: That (*p*) this saying was received by oral tradition, or from some apocryphal writing of good note, as a divine oracle of the New Testament: *Be ye skilful money-changers*. Whereupon some one put it in the margin of his copie at *Matth. xxv. 27.* and *Luke xix. 23.* Another thought proper to place it as a marginal note at the side of a like text of the Apostle. *1 Theff. v. 21.* And perhaps a third put it down in the margin of all these three places. He suspects likewise, that it might be writ by some one over against *1 John iv. 1.* From thence in time these spurious words were inserted in the sacred context: and afterwards were quoted as words of scripture, of *Christ*, and the *Gospel*: or of the *Apostle*, and *Paul*. So *Cotelerius*.

Croius

(*m*) *Usher. Prolegom. in Ignat. Ep. cap. 8. § vii.*

(*n*) *Vales. Annot. in Euf. l. vii. p. 142. B.*

(*o*) *Huet. Not. in Orig. p. 114. 115.*

(*p*) *Coteler. ut supra.*

Croius (q) and (r) *Suicer* think, we ought not to suppose, that this precept or saying was read any where exactly in these word : but that it was formed, or collected out of the parable of the talents *Matth. xxv.* or *Luke xix.*

A. D.

230.

7.) I would now deliver my own opinion, if it may be of any value. In the first place, I think it plain, that *Origen* had not this saying in his copies of the first epistle to the *Thesalonians*. For, he calls it *Christ's*, and cites the two verse in that epistle as we have them. I take this also to be very clear concerning *St. Chrysostom*, and several other authors, that they had not this saying in any of *Paul's* epistles. *Secondly*, I am not satisfied, that this direction was read as text in any part of the New Testament, either the Gospels or the Epistles. Or, if indeed it was inserted in any copies, I think they were very few. My reasons are these. (1.) It appears from divers passages of

(q) Existimat *Croius* [Observ. in N. T. cap. 28.] verba haec non ἀπολεξεί a Patribus Christo tribui, sed e parabola de talentis, quae habetur *Matth. cap. xxv.* et *Luc. cap. xix.* Sententiam fuisse collectam a Patribus et conflatam, *Hurt Not. ad Origen. p. 114.* Vid. loc. *Gregii citatum a Suicero. Thejaur. Ec. V. Τραπεζίτης.*

(r) Vid. *Suicer. Ibid.*

A. D.

230.

of *Origen* (*s*) and other ancient *Christian* writers, that it was very common to compare truth and falshood to good and bad coins: and accordingly in recommending enquirie and examination, the trying or discerning of spirits, the (*t*) studie of the scriptures, a love of truth, and a care not to be deceived by the specious appearances of erroneous opinions and their abettors, it was very natural to advise men to act like good money-changers or bankers. Sometimes the advantages, or talents vouchsafed men by providence are compared (*u*) to good coin, and the right em-
provement

(*s*) . . . μὴ δοκιμοὶ τραπέζῃται, μηδ' ἐπισημένοιο διακρίνειν πένευ-
μαῖα τένεργεῖνα, ποῖα μὲν ἀπὸ Θεῶ, ποῖα δὲ ἀφ' ἐσηκότα αὐτῶ.
Orig. in Matth. Tom. 12. p. 265. De Huet. Multi enim venient in
nomine meo dicentes, Ego sum Christus, et multos seducent. Ve-
re enim qui implet illud mandatum quod ait: Estote prudentes
nummularii: et illud quod ait: Omnia probate, quod bonum
est tenete: ab omni specie mala abstinete vos: multos videbit
seduci a multis intellectibus et verbis profitentibus esse se Christum
Dei Verbum. *Id. Traet. 27. in Matth. p. 132. in. Basil.*

(*t*) Unde omnis studio legendae nobis scripturae sunt, et in
lege Domini meditandum die ac nocte: ut probati trapezitae,
sciamus quis nummus probus sit, quis aduler. *Hieron. in*
Ep. ad Ephes. cap. iv. ver. 31.

(*u*) Siclus pecuniae dominicae nomen est, et in multis scrip-
turarum locis, diversis appellationum nominibus pecunia domini-
ca memoratur. Sed quaedam bona, quaedam vero reproba
dicitur. Proba erat illa pecunia, quam paterfamilias peregre
profecturus, vocatis servis suis dedit unicuique secundum virtu-
tem suam. Proba erat et illa pecunia, quae denarius nomina-
tur, qui cum mercenariis pactus est, et a novissimis datus est
usque ad primos. [Vid. Matth. xxv. 14. . . 30. et Matth. xx.
1. . . 16.] *Orig. in Levit. Hom. 3. p. 198. F. Tom. 2. Bened.*

provement of them called acting (ω) the part of a good banker. The scripture lead them to these similitudes, and they appear to have borrowed or employed them thence. Moreover *Origen* says, that God (χ) may be called a banker, on account of his discerning between good and bad, and trying the reins and the heart. *St. Jerome* (γ) says, it is difficult for us to fulfil the part of a good money-changer in judging of the virtues of men. It is possible, that this comparison might be in use before the writing of the books of the New Testament, and before the preaching of *Christ* and his Apostles. *Fabricius* (ζ) has actually

(ω) Verbi gratia, cum docet Paulus, et assistunt ei auditores, Paulus est qui pecuniam foenerat dominicam, auditores autem sunt qui ex ore ejus pecuniam verbi suscipiunt foeneratam. Et si quidem justus sit qui suscipiat ab eo pecuniam, reddet integrum foenus et dicet: Quinque minas mihi dedisti, ecce acquisivi alias quinque . . . Ecce et nunc vos omnes quibus haec loquor, pecuniam accipitis foeneratam verba mea; haec pecunia Domini est. Aut si dubitas, audi prophetam dicentem, quia *eloquia Domini eloquia casta, argentum igne probatum terrae purgatum septuplum.* Pl. xii. 6. Si ergo male doceo, pecunia mea reproba est. . . Si autem bene doceo, pecunia vel argentum non est meum, sed Domini est, et probatum est. *Orig. Select. in Psalm. p. 669 B. C. Tom. 2. Bened. vid. et. quae sequuntur.*

(χ) Ο κύριος δοκιμάζει μὲν δίκαια, ἀποδοκιμάζει δὲ ἄδικα, καὶ ἔστιν, ἵνα ἕτως ὀνομάσῃ, τραπεζίτης δικάων καὶ ἀδίκων. *In Jerem. Hom. xix. p. 197. E. Huert*

(γ) Quis putas e nobis probandis numismatibus callidus trapezita, non errabit in discretionem sanctorum? *Hieron. in Ep. ad Philem. ver. 5.*

(ζ) Eodem simili utitur Philo Judaeus libro de judice, p: 557. Ο δικάων ἐστὶν καθάπερ ἀργυρομαχοὺς ἀγαθός, διακρίσει καὶ

A. D. ^{230.} actually alleged two examples from ancient writings. It is an excellent precept, and applicable on many occasions: *Be ye skilful money-changers.* Whenever the comparison was put into this form, it would be much used, especially by *Christians*; it being so suitable to the nature of the *Christian* religion: and so becoming *Christians* of all ranks to put the precept in practice; it being also of so great importance to them to distinguish between truth and error; finally, it being not only so agreeable to divers parables in the Gospels, but likewise to numerous cautions and directions of (τ) *Christ*, as well as to that of *Paul* to the *Thessalonians*, and in other epistles. (2.) If this direction was any where in the text of the New Testament, it was as likely to be in the first epistle to the *Thessalonians*

καὶ διακρινέτω τὰς φύσεις τῶν πραγμάτων. *Cebes in Tabula: Διὰ τῆτο τὸ δαιμόνιον κέλευει μὴ θαυμάζειν ὃ, τι ἀνὴρ πρῶτῃ ἀύσῃ, μὴδὲ γίγνεσθαι ὁμοίως τοῖς κακοῖς τραπεζίταις. Καὶ γὰρ ἐκεῖνοι ὅταν μὲν λάβωσι τὸ ἀργύριον παρὰ τῶν ἀνθρώπων, χαίρουσι, καὶ ἴδιον νομίζουσιν εἶναι.* *Fabric. Cod. Ap. N. T. p. 331.*

(τ) To this purpose may be reckoned the following things: *Beware of false prophets*, Matth. vii. 15. . . 20. See likewise chap. xxiv. 23. . . 26. and the parallel places in other Gospels. Of *discerning the times*. Matth. xvi. beginning, and in other Gospels. *Search the Scriptures*. John v. 39. *If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works*, ch. x. 36. 37. and the saying: *He that hath ears to hear, let him hear*: and many other things, beside the parables, Matth. xx. xxv. Luke xix.

nians, as any where. But that it was not there, I think to be very plain from *Origen*, *St. Jerome*, and *St. Chryostom*: not to mention now *Socrates*, or others, who call this a command of *Christ*. Therefore they who mention this as a precept of the Apostle, or of *Paul*, do not intend to quote it as a text of *Paul*, but only represent in these words the sense of that text, *prove all things*, or other directions in the Apostle's epistles. Consequently, it is likewise probable, that the other writers, who call this a command of *Christ*, or of the *Gospel*, only intend in these words to represent the sense of divers things taught by *Christ* in the *Gospels*. We have a plain instance of this method in one of the passages before cited from *Origen*. For though, this command, *be ye skilful money-changers*, was not in his copies of the epistle to the *Thessalonians*, as is most evident; yet he observes, that *the Apostle says, as to skilful money-changers, proving all things, holding fast that which is good*. And I think, that *John Cassian*, who speaks of it as a precept of the Lord and of the *Gospel*, does in one (a) place represent it as a lesson taught

C c

us

(a) Quomodo ergo acquiri debeat, cupimus nobis exponi, aut quemadmodum utrum vera et ex Deo, an falsa et diabolica sit,

A. D. 230. us by the sense and design of the parable of the talents. So *Viētor* of *Capua* (*aa*) supposes *Paul* to have directed us to be good money-changers, when he said; *Prove all things, hold fast that which is good*; plainly ascribing these last words only to *St. Paul*, and putting the sense and design of them into that precept; *Be ye good money-changers*, as did *Origen* in the place just cited from him. (3.) This direction is not now in any *Greek* copie of the *New Testament*, nor in any version, that I know of. Therefore it never was a part of the text of the *New Testament*. For if it had, it could not have been lost. If this command had been mentioned but once or twice in all antiquity, this argument perhaps might be of little weight. But since it is found very frequently in the writings of ancient *Christian* authors, in several centuries, I think this argument unanswerable. A saying so often mentioned, and by so many writers, could not have

fit, possit agnosci, ut secundum illam evangelicam, quam superiore tractatu differuisti parabolam, qua jubemur fieri probabiles trapezitae, numismati impressam veri regis imaginem pervidentes, deprehendere valeamus, &c. *Cassian. Collat. ii. cap. 9.*

(aa) — precantes, ut nos in veritate scripturarum suarum erudire dignetur, et discretionis gratiam tribuat, quatenus, ut optimi trapezitae, omnia probemus, secundum Paulum, et quae sint bona sectemur. *Vit. Praef. in Tatian. al. Ammon. Harm. Bib. Patr. T. 3. p. 266. E.*

A. D.

230.



markable quotation, or reference to 1 *Tim.* iii. 16. is not placed in the *Index* of texts of scriptures by the *Benedictin* Editor of *Origen*. I think it should not have been omitted, especially considering how rarely this text has been quoted by the ancient *Christian* writers: which is particularly taken notice of by (c) *Mill*, though I do not see that he himself had observed this citation of it in *Origen*.

1 *John* v.
7. 8.

16. We do not find in *Origen* the disputed text of St. *John's* first epistle concerning the heavenly witnesses. It seems probable, that he did not know of it. Having quoted *Matth.* iii. 11. *John* vi. 53. *Luke* xii. 50. he adds: "And (d) agreeably hereto his disciple *John* writes in his epistle, of *the Spirit, the water, and the blood: these three are made one.*"

ARemark. 17. It ought to be observed, that every difference of *Origen's* citations from our copies ought not to be reckoned a various reading; because, as *Huet* (e) says, *Origen* often trusts his memorie, and writes in haste, without consulting

(c) *Vid. Mill. in notis ad 1 Tim. iii. 16.*

(d) Τέτω δὲ συμφάνως ἐν τῇ ἐπιστολῇ μαθητῆς Ἰωάννου τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα ἀνέγραψε, τὰ τρία εἰς ἓν γεόμενα. *Com. in Job. p. 133. D. Huet.*

(e) *Huet, in notis p. 61.*

fulting the text, and for that reason quotes differently from himself. I shall give an instance, which perhaps will be allowed to be to the purpose. Our present reading of *Gal. iv. 21.* is: *Ye that desire to be under the lawe, do ye not hear the lawe?* In the books against (*f*) *Celsus*, *Origen* twice cites this place thus: *Ye that read the lawe, do ye not hear the lawe?* But in a *Greek* fragment of the books of (*g*) *Principles* he uses, and argues upon the common reading. Either therefore *Origen's* copies differed, and he used at different times different readings: or, in one place he quoted by memorie, and in the other exactly: which I take to be the case here, and that his reading was the same as ours: and that when he said, *Ye that read the lawe*, he depended upon his memorie, and quoted wrong.

XXVIII. I must now put down some of *Origen's* explications of scripture. *Explications of scripture.*

C c 3

1. He

(*f*) Λέγεται μοι οὐ τὸν νόμον ἀνασινώσκοντες τὸν νόμον ἐκ ἀκέρει.
Con. Cels. l. 2. p. 388. D. et lib. 4. p. 537. D. Bened.

(*g*) Λέγετέ μοι, θεοὶ, οἱ ὑπὸ νόμον θελοντες εἶναι, τὸν νόμον ἐκ ἀκέρει; γέγραπται γάρ . . . Παρασηρητέον γὰρ ἕκαστον τῶν εἰρημένων ὑπ' αὐτῶν ὅτι φησὶν, οἱ ὑπὸ νόμον θελοντες εἶναι, οὐχ, οἱ ὑπὸ τὸν νόμον ὄντες. κ. τ. λ. *De Prin. l. iv. p. 171. Tom. i. Bened. et Philoc. p. 10. Cantabr.*

A. D.

I. He treats those as heretics (*b*) who al-

230.

legorise the historie of *Christ's* miracles of
Matth. iv. healing diseases, as if nothing else was meant
 23. but healing the soul, when it is said, that *Je-
 sus healed all manner of sicknesse, and all man-
 ner of disease.*

2. *Origen* himself believes, that the *demoni-
 acs* mentioned in the Gospels were disturbed
 by an evil spirit. But (*i*) he says, that Phy-
 sicians endeavored to account for those cases
 in a natural way; not allowing the agence of
 any impure spirit, but calling them bodily di-
 stempers.

3. He says, many unhappy people are call-
 ed (*k*) lunatics; but he (*l*) thinks, that their
 distem-

(*b*) Καὶ μάλιστα ταῦτα προσακτέον τοῖς ἑτεροδόξοις, χαίρουσι
 ταῖς ἀλληγορίαις, καὶ ἀνάγκησιν τὴν περὶ τῶν ἰάσεων ἰσορίαν ἐπὶ τὰς
 τῆς ψυχῆς θεραπείας, ἀπολυομένην ὑπὸ Ἰησοῦ πάσης νόσου, καὶ πάσης
 μαλακίας. *Comm. in Job. p. 308. A. Huet.*

(*i*) Ἰατροὶ μὲν φυσιολογεῖσθαι, ἅτε μηδὲ ἀκάθαρτον πνεῦμα
 εἶναι νομίζοντες κατὰ τὸν τόπον, ἀλλὰ σωματικὸν σύμπλωμα,
 καὶ φυσιολογεῖσθαι τὰ ὑγρά λεγέτωσαν κινεῖσθαι τὰ ἐν κεφαλῇ,
 κατὰ τινὰ συμπίπτειαν τὴν πρὸς τὸ σεληνιακὸν φῶς, ἕγρὰν ἔχον
 αἴσιν. Ἡμεῖς δὲ κ. λ. *Com. in Matth. p. 311. A.*

(*k*) Ζητήσωμεν πρότερον πῶς σεληνιάζεσθαι λέγεται ὁ ὑπό-
 τινος πνεύματος ἀκαθάρτου, καὶ κωφῆ, καὶ ἀλάλου σποτέμενος, καὶ
 κατὰβαλλόμενος, κ. λ. *Ibid. p. 311. A.*

(*l*) Τὸ ἀκάθαρτον τῆτο πνεῦμα ἐπιφέρει τινὰς χιμαλισμὸς τῆς
 σελήνης, καὶ ἕτως ἐνεργεῖ, ἵνα ἐκ τῆς τήρησεως τε καὶ τοῦδε
 τοῦ τῆς σελήνης χιμαλισμὸν πάσχειν τὰς ἀνθρώπους, τὴν αἰτίαν
 δόξῃ τὸ τηλικέτω κακῶ, μὴ τὸ ἀλάλον καὶ κωφὸν λαμβάνειν δια-
 μένουσαν, ἀλλὰ ὁ μέγας ἐν ἕρανθῷ φωσῆρ. κ. λ. *p. 311. C.*

distempers are not owing to the moon, but that evil spirits having observed it's changes, inflict those distempers at certain times, the better to deceive men, and induce them to ascribe such distempers to that great light in the heaven, which are really caused by themselves.

4. *Origen* (*m*) seems to have thought, that there was really a legion of demons in the poor man at the tombs; because when *Christ* asked him what was his name, he answered *Legion*. But I should think it had been easie for *Origen* to perceive, that this is slight authority, upon which to build any doctrine; whether we suppose this man to have been distracted, or to have had in him one or more demons. If the former, this is only the word of a mad man: if the later, of a demon. However, undoubtedly, it was likewise the opinion of many sober and understanding persons at that time, that demons were the

A. D.
230.

Mark v. 9.
Luke viii.
30.

C c 4

causes

(*m*) . . . redeat ad Evangelii auctoritatem, et inveniet illum qui in sepulchris habitabat daemonem patiens, cum interrogaretur a Salvatore, quod tibi nomen est, respondisse Legio: *Multa enim*, inquit, *daemonia sumus*. Quid vero mirum videtur, si per singula genera peccatorum singuli daemones ascribantur, cum scriptum sit in uno homine integram fuisse daemonum legionem. *In libr. Jesu Hom. xxi. p. 435. A. Tom. 2. Bened.*

A. D. 230. causes of divers grievous and tormenting diseases.

There is a place in *Origen*, where he is supposed to say by way of objection to somewhat beforementioned; *that (x) it is not necessarie to take the speech of Rhoda for doctrine. Huet* says, he (y) cannot conceive what speech of *Rhoda* is here meant. But I apprehend, that *Origen* does not intend what *Rhoda* said, but what was said to her, speaking of *Peter*: *It is his Angel*. I think the connection shews it to be very probable, that this is *Origen's* meaning. If so, this passage is applicable to the present subject. Perhaps the *Benedictin* Editor of *Origen*, when he comes to this place, will set it in a clearer light. They might be common notions among the *Jews* in the time of our Saviour and his Apostles, that divers grievous diseases were caused by demons, and that every good man had a guardian angel: but certainly vulgar opinions, though received by some good men, and recorded in scripture as their opinions, need not to be taken for undoubted

(x) Ὁ δὲ παριστάμενος οἷς προειρήκαμεν φήσει, ὅτι ἐκ ἀναγκῆς αἰτιῶν εἶναι δόγμα τὸν τῆς ῥόδης λόγον. κ. λ. *Comm. in Matth.* p. 333. *A. Huet. Conf.* p. 331. *C. D.*

(y) Quamnam Rhodus orationem hic significat, non video. Nam Act. xii. non aliud ipsa dicit, quam stare Petrum ante ῥηναν; illi dicebant, Angelus ejus est. *Huet Not.* p. 814

undoubted truths, or doctrines of revelation.

A. D.
230.

5. *Origen* supposed likewise, that (α) some people were possessed and acted by evil spirits from their childhood. However *Optatus of Africa*, in the fourth centurie, is yet more out of the way. For (a) he supposes, every man that is born into this world to have an evil spirit, even though he be born of *Christian* parents. But perhaps he ought to be understood figuratively.

6. By the *wedding garment* in the parable *Origen* understands a pious disposition of mind, and a suitable behaviour. “ All (b) are to
“ be invited, *says he*, good and bad: but the
“ bad are not to continue so, but changing
“ their garments, and putting off the habit
“ unsuitable to the wedding solemnity, they
“ must

(α) Et e contrario parvuli licet, et pene lactentes malis replentur spiritibus, et in divinos atque hariosos inspirantur, in tantum ut etiam Daemon Pythonicus quosdam a tenera aetate possideat. &c. *De Principiis. L. 3. cap. iii p. 145. A. Tom. i. Bened. ex Versione Hieronymi. vid. et ibid. Rufin. Vers.*

(a) Nam neminem fugit, quod omnis homo qui nascitur, quamvis de parentibus Christianis nascatur, sine spiritu immundo esse non possit, quem necesse fit ante salutare lavacrum, ab homine excludi et separari. Hoc exorcismus operatur, per quem spiritus immundus depellitur, et in loca deserta fugatur. *Optat. Lib. 4. § vi. edit. Du Pin.*

(b) *Com. in Matth. p. 473. D. E. Huet.*

A. D. 230. *Col. iii. 12.* “ must put on wedding garments, *bowels of mercies, kindnesse, humblenesse of mind, meeknesse, long-suffering.* For these are wedding garments. Therefore the King comes in to see the guests, before the dinner he has prepared is set before them. And . . . finding one of them who had been invited indeed, and had come at the invitation, but had not reformed his manners, nor put on the wedding garment, he says to him: *How camest thou in hither, not having on the wedding garment?*” To the like purpose in another place: “ They (c) who are baptised into Christ, put on Christ, that is, righteousness and wisdom.” St. Austin discourses largely upon this subject in (d) two Sermons. He (e) says, that the wedding garment must be something not common to good and bad: That it is not Baptism, nor the Eucharist, nor Faith, nor Prophecie, nor Miracles, but (f) *Charity, out of a pure heart, and [out] of a good conscience,*

Sec Rom. xii. 14. Gal. iii. 27.

1 Tim. i. 5.

(c) *In Psalm xxxiii. p. 651. D. Tom. 2. Bened.*

(d) *August. Serm. 9. ot 95. ed Bened. Tom. v.*

(e) *Quid est vestis nuptialis? Sine dubio aliquid est quod mali et boni commune non habent. Serm. 95. § 7.*

(f) *Finis autem praecepti est, apostolus dicit, caritas de corde puro, et conscientia bona, et fide non ficta. Haec est vestis nuptialis. Ser. 90. § 6. Conf. eund. contr. Faustum. l. 19. c. 12. T. S.*

science, and of faith unfeigned. It will not displease any, if I add in the margin a reference to a passage (g) of St. Cyril of Alexandria to the like effect.

A. D.
230.

7. In a homilie, which we have now in Latin only, Origen commenting upon Numb. xxiii. 24. having cited *John* vi. 54. 55. goes on: “ And indeed he who said these things was
 “ wounded for men, for he himself was wound-
 “ ed for our transgressions, as *Isaiab* says. But *Isa.* liii. 5.
 “ (b) we are said to drink the blood of *Christ*
 “ not * only sacramentally, but also when we
 “ receive his words, in which is life, as he
 “ himself likewise says: *The words that I* *John* vi.
 “ *speak unto you, they are spirit, and they are* ^{63.}
 “ *life.* He therefore was wounded, whose
 “ blood we drink, that is, we embrace the
 “ words of his doctrine. But nevertheless
 “ they

(g) *Cyrrill. Hom. 24. p. 288. C. D. E. Tom. v. P. ii.*

(b) Bibere autem dicimur sanguinem Christi, non solum sacramentorum ritu, sed et cum sermones ejus recipimus, in quibus vita consistit, sic et ipse dicit. . . Est ergo ipse vulneratus, cujus nos sanguinem bibimus, id est, doctrinae ejus verba suscipimus. Sed et illi nihilominus vulnerati sunt, qui nobis verbum ejus praedicarunt. Ipsorum enim, id est, apostolorum ejus verba cum legimus, et vitam ex iis consequimur, vulneratorum sanguinem bibimus. *In Numeros Hom. 16. p. 334. F. A. T. 2. Bened.*

* Upon this passage of Origen may be seen Dr. *Waterland's Review of the Doctrine of the Eucharist*, Ch. vi. p. 164. 165.

A. D. 230. " they also were wounded, who have preach-
 ed to us his word. For when we read
 their words, that is, the words of his Apo-
 stles, and obtain life by them, we *drink the*
blood of the wounded," or of the slain.

John xiii. 8. He argues, that the precept, *to wash one*
 14. 15. *another's feet*, ought (*i*) not to be understood
 literally. He says likewise, that (*k*) it was for-
 merly in use, but in his time it was practised
 by very few, and those mean and ignorant
 people.

Acts xv. 9. Origen (*l*) seems to understand the de-
 cree of the council at Jerusalem, as binding
 Gentil Christians even in his own time. He
 (*m*) mentions *things sacrificed to Idols, things*
strangled, and blood.

10. In

(*i*) Καὶ ὁ εὐαγγελιστὴς γε ἐν ταῖς μοι δοκεῖ διεγείρων ἡμῶν
 τὸν νῦν ἐπὶ τοῦ νοητῶν τῶν κατὰ τοῦ τόπου, μὴ τέληρηκεναὶ μὲν
 σωματικὴν περὶ τῆ νύψαθαι τὴν ἀκολοθίαν. κ. λ. *Comm. in*
Job. p. 374. E. Huet.

(*k*) Ὅπερ ἔθος ἢ ἔ γίνεται, ἢ εἰς ὑπερβολὴν σπανιότατα, καὶ
 παρὰ τοῖς πᾶσι ἀπλυστέροις καὶ ἀγροικότεροις γίνεται. *Ibid.*
p. 391. A. vid. Huet. Not. p. 125. Vid. et Orig. in Esaiam
Hom. vi p. 564. Tom. i. Basil.

(*l*) Cum tam validis praeceptis cibis sanguinis interdicatur a
 Deo, ut etiam nos qui ex gentibus vocati sumus, necessario
 jubeamur abstinere, sicut iis quae idolis immolantur, ita et a
 sanguine. *In Num. Hom. 16. p. 334. D Tom. 2. Bened.*

(*m*) Τὸ μὲν γὰρ εἰδωλοθύτων δύειαι δαιμονίοις . . . τὰ δὲ
 πνικτὰ, τὰ ἀίματι μὴ ἐκκριθέντι, . . ἀπογορέυει ὁ λόγος. κ. λ.
Cont. Cels. l. 8. p. 763. C.

10. In a passage before cited (v) *Origen* A. D.
230. intimated, that when *Paul* in his epistles speaks of *his Gospel*, he means *Luke's Gospel*. But he seems to depart from that sense in another place: “ But, *says* (n) *he*, that
 “ the whole New Testament is gospel,
 “ may be argued from words of *Paul*, when
 “ he writes, *according to my gospel*: for we Rom. ii.
16. and
xvi. 25.
 “ have no writing of *Paul*, which is wont to
 “ be called a Gospel. But whatever he preach-
 “ ed and said was gospel. And the things he
 “ preached and said, these he also wrote:
 “ Therefore the things written by him are
 “ gospel. And if what *Paul* said or wrote
 “ is gospel, consequently what *Peter* said or
 “ wrote is gospel.”

11. I Cor. xv. 7. *After that he was seen of* I Cor. xv.
7. *James, then of all the Apostles.*] I shall transcribe a passage, shewing how *Origen* understood this text. He says, that *Christ's* divinity, after his resurrection, shone brighter than could

(v) See numb. iv. p. 235.

(n) Ἔσαι δὲ προσαχθῆναι ἀπὸ τῶν ὑπὸ Πάυλῳ λεγομένων περὶ τῶν πᾶσαν τὴν καινὴν εἶναι τὰ εὐαγγέλια, ὅταν περὶ γραφῆς κατὰ τὸ εὐαγγέλιον μὴ ἐν γράμμασι γὰρ Πάυλῳ ἐκ ἔχομεν εὐαγγέλιον συνήθως καλούμενον. Ἀλλὰ πᾶν ὃ ἐκήρυξε καὶ ἔλεγε τὸ εὐαγγέλιον ἦν ἃ καὶ ἐκήρυξε καὶ ἔλεγε, ταῦτα καὶ ἔγραψε καὶ ἃ ἔγραψε ἄρα εὐαγγέλιον ἦν. Ἐἰ δὲ τὰ Πάυλῳ εὐαγγέλιον ἦν, ἀκόλουθον λέγειν, ὅτι καὶ τὰ Πέτρῳ εὐαγγέλιον ἦν. *Comm. Joh.* p. 6. C, D.

A. D. 230. could be seen by all: “ which (o) however
 “ *Cephas Peter* might see, as being the first-
 “ fruit of the Apostles, and after him the
 “ twelve, *Matthias* being added to them in
 “ the room of *Judas*: after that he was seen
 “ of above five hundred brethren at once.
 “ After that he was seen of *James*, then of
 “ all the other beside the twelve Apostles [or
 “ rather, by all the other Apostles beside the
 ver. 8. “ twelve,] meaning perhaps the seventy, and
 “ last of all, of *Paul*, as of one born out of due
 “ time.” Compare ver. 5.

Phil. ii. 6. 12. *Origen* understands those words of *St. Paul*, which we have rendered, *thought it not robbery to be equal with God*, of *Christ's* humiliation. For thus he writes: “ But (p) we
 “ may be bold to say, that the goodnesse of
 “ *Christ* appeared greater and more divine,
 “ and truly according to the image of the
 “ Father, when he humbled himself, being made
 “ obedient

(e) Ἦν τινα Κηρῶς ὁ Πέτρος, ὡς περὶ ἀπαρχὴ τῶν ἀποστόλων δεδύνηται ἰδεῖν . . ἔπειτα ἄρθη Ἰακώβω, ἔπειτα τοῖς ἑτέροις παρὰ τῆς, δῶδεκα ἀποστόλους [forte ἀποστόλοις. vid. not. Ed. Benedicē.] πᾶσι, τάχα τοῖς ἐξ Ἰερουσαλῆμ, ἔσχατον δὲ πάντων Πάυλῳ. κ. λ. *Con. Cels.* l. 2. p. 100. *Cant.* p. 436. *B. C. Bened.*

(p) Τοιμηθῶν γὰρ εἰπεῖν, πλείονα, καὶ θειότεραν, καὶ ἀληθῶς κατ' εἰκόνα τοῦ πατρὸς τὴν ἀγαθότητα φαίνεσθαι τῷ Χριστῷ, ὅτε ἑαυτὸν ἐταπείνωσε. γενόμενος ὑπὸ ἡμῶν μέχρι θανάτου δὲ σταυροῦ, ἢ εἰ ἀρπαγμὸν ἠγήσατο εἶναι ἴσα Θεῷ, καὶ μὴ βεβληθῆς ἐπὶ τῇ τῷ κόσμῳ σωτηρίας γενέσθαι δούλῳ. *Comm. in. Jo.* p. 34. E.

“ obedient unto death, even the death of the
 “ crosse, than if he had affected [or, chosen] to
 “ be like God, and had refused to become a
 “ servant for the salvation of the world.”

This passage is taken from the *Greek* commentaries upon St. *John*, and does most plainly shew *Origen's* intention. But it is also evident from a passage (q) in the books against *Celsus*, where this same text is quoted, that he understood these words of *Christ's* humiliation. This sense appears likewise in the *Latin* version of one of *Origen's* tracts, or homilies (r) upon St. *Matthew*. It is well known, how (s) Abp. *Tillotson* understood this text. Dr. *Wall's* note (t) is thus, “ *Who being in the form*
 “ *of God, thought it not robbérie to be equal*
 “ *with God* : Who though he was of the di-
 “ vine nature, yet did not in his conversation
 “ on earth claim, or insist upon it, to be
 “ treated, dealt with, or spoken to as God.”

13. Among

(q) *Con. Cels. l. vi. p. 285. fin. Cant. p. 641. C. D. Tom. i. Bened.*

(r) Et dicet Patrem talia miranda dignare Filio suo, qui se ipsum humiliavit, et propter dilectionem non rapinam arbitratus est esse se aequalem Deo, &c. in *Matth. Tract. 30. p. 148. Tom. 2. Basil.*

(s) *Sermon 44. Vol. i. Folio.*

(t) *Wall's Brief critical Notes upon the N. T. p. 277.*

A. D. 13. Among the ancients (u) *Jerome*, and
 230. *Estius* (w) among the moderns, understand, St.
Tit. iii. 3. *Paul* to include himself in what is said in those
 words *Tit. iii. 3.* And *Dr. Benson* (x) has lately
 argued very strongly, that the Apostle there
 particularly represents his own case. I think,
 it will appear, that *Origen* also applies the (y)
 same text to *St. Paul*, admitting only the
 emendation of one word, which appears to me
 probable. However I would not be too po-
 sitive, till I see, whether this conjecture be
 confirmed by *De la Rue's* edition, or by some
 manuscripts, which he has the sight of. Nor
 do I adopt that interpretation. But as it is
 well known, that *Jerome* often inserted in
 his commentaries explications of divers more
 ancient writers than himself, without naming
 them, it is very possible, he might borrow
 this from *Origen*.

General
 Observa-
 tions upon
 the Scrip-
 tures.

XXIX. Before I conclude this chapter, I
 would put down two or three general obser-
 vations

(u) *Hieron. Com. in ep. ad Tit.*

(w) *Estius in loc.*

(x) See *Dr. Benson's Paraphrase and Notes upon St. Paul's Ep. to Titus*, in imitation of *Mr. Locke's manner*, p. 43. . . 45.

(y) "Οὕτω δὲ καὶ ἔγραψεν ἢν πᾶς [ἰεγε παῦλ] καὶ ἀνοήτων, καὶ ἀπειθῆς, δακτύλων ἐπιθυμίαις καὶ ἡδοναῖς παικίλαις, . . . ἀλλὰ γέγονε πρῶτον, ὅτε ἡ χρηστότης, καὶ ἡ φιλαυθροπία ἐπεφάνη τῷ σωτήρι ἡμῶν Θεῷ, . . . *Comm. in Matth. p. 397. C. Huet.*

vations upon the scriptures of the New Testament, which we find in this learned writer of the third centurie.

A. D.

230.

1. In the books against *Celsus* he (z) says, *Credibility of the Evangelical Historie.*
 “ That *Christians* are induced to believe the
 “ writers of the Gospels by observing the evi-
 “ dences of piety and probity that appear in
 “ their writings: in which there is no deceit,
 “ or artifice, or cunning, or design.”

2. *Origen* was of opinion, that there are *Obscurity of Scripture.*
 some things obscure and difficult in the
 scriptures: not only in the Old, but likewise
 in the New Testament. I have already al-
 leged (w) a passage to this purpose from a
Latin homilie. We find the same observa-
 tion in a *Greek* fragment of his books (a) of

D d

Prin-

(z) Πιστεύομεν δὲ καὶ ταῖς προαιρέσεσι τῶν γραφάντων τὰ εὐαγγέλια, κατὰ σοχαζόμενοι τῆς εὐλαβείας αὐτῶν καὶ συνειδέσθαι, ἐμφαινόμενων τοῖς γράμμασι, ἃ ἐν νόθῳ καὶ κωδύκευ, καὶ πεπλάσμενου καὶ πανόργου ἐχέουσιν. *Con. Cels. l. 3. p. 473. A. Tom. i. Bened.*

(w) See *Numb. xx. 7. p. 293.*

(a) Καὶ τί δὲ λέγειν περὶ τῶν προφητικῶν ὡς πάντες ἴσμεν διηγημάτων καὶ σχολίων, περιπλεῖσθαι λόγων; καὶ ἐπὶ τὰ εὐαγγέλια δὲ θάσσωμεν, κἀκείνων ἠ ἀκριβῆς νῦν, ἅτε νῦν Χριστῶ, δέεται χάρις τῆς δοθείσης. τῶ ἑρμῆτι ἡμεῖς δὲ τῶν Χριστῶ ἔχομεν. . . [1 Cor. ii. 12. 13.] καὶ τὰ ἀποκεκαλυμμένα δὲ τῷ Ἰωαννῆ τὶς ἐκ αὐτῶν ἀναγνῶν καταπλαγῆται τὴν ἐπίκριψιν τῶν ἀπορήτων μυστηρίων. . . ; αἱ δὲ τῶν ἀποστόλων ἐπιστολαὶ τίτι τῶν βασιανίζων ἐπισταμένων λόγους δόξαιεν ἂν εἶναι σαφεῖς καὶ εὐχερᾶς νοήμεται; κ. λ. *Philos. cap. i. p. 8. Cant. De Prin. l. i. v. p. 167. Bened. Conf. Orig. p. 38. B. C. p. 39. B. C. Tom. i. Huct.*

A. D. Principles, where he says, “ There are many
 230. “ difficulties in the scriptures, not only in
 “ the prophetic writings, which all allow
 “ to have many obscure and enigmatical ex-
 “ pressions, but likewise in the Gospels, and
 “ in the Revelation of *John*, and the epistles
 “ of the Apostles.” This passage also serves
 to shew in part what were the scriptures,
 which *Origen* and other *Christians* esteemed
 divine, and of authority.

*Stile of
 Scripture.*

3. In his books against *Celsus*, *Origen* more
 than once (*b*) speaks of the simple and popu-
 lar, or even low stile of the writers of the
 New Testament, which however he affirms
 to be most for the general benefit of man-
 kind. Particularly (*c*) he says, “ That the
 “ *Jewish* Prophets, and the Disciples of *Jesus*
 “ renounced all artful composition of words,
 1 Cor. ii. “ and, what the scripture calls, *man’s wisdom*,
 4. “ and *fleshly wisdom*.” In the *Philocalia* is a
 2 Cor. i. fragment of *Origen’s* fourth Tome upon St.
 12. *John’s* Gospel, which is introduced, and be-
 gins,

(*b*) *Con. Cels. Lib. iv. p. 210. Cant. p. 556. 557. Bened.
 et Lib. vi. init.*

(*c*) ‘Οι δὲ ἐν Ἰουδαίῳις προφητῶνται, καὶ οἱ τῶ Ἰησοῦ μαθηταὶ οἱ
 μακρὰν χάριτον ἐπίπνευτες τῆ ποικίλῃ τῶν λέξεων συνθέσει, κ. τ. λ.
Cont. Cels. l. vii. p. 372. Cant. p. 737. Bened.

gins, as follows: "Then (d) after what he
 " had said of the solecism of the Gospel, [or, the A. D.
230.
 " Evangelist] he goes on: But the Apostles be-
 " ing sensible of their imperfection in this
 " respect, and that they had not been educa-
 " ted in human learning, own themselves
 " rude in speech, though not in knowledge. For
 " these words are not to be understood of
 " Paul only, but likewise of the rest of the
 " Apostles: But though we be rude in speech, ^{2 Cor. xi:}
 " &c. and, But we have this treasure in ^{6.}
 " earthen vessels, that the excellence of the power ^{2 Cor. iv.}
 " may be of God, and not of us." By this
 means, he says, the truth of the gospel has
 been rendered more conspicuous: Men have
 not been allured into it by the elegance of
 speech, but overcome by the mere force of
 truth alone.

XXX. It appears to me worth the while to Whether
 consider, whether Origen thought St. Mat- St. Mat-
 thew's Gospel was originally writ in Hebrew. theu
 We have seen three places, where Origen wrote in
 speaks of this matter. In the passage (x) Hebrew?

D d 2

cited

(d) Εἶτα, ἐπὶ τὸν τῶν εὐαγγελίων σολοικισμόν, ἐπάγει Ἄγε
 δὲ ἐκ ἀσυναίσθηται ἀπόστολοι τυγχάνωσι τῶν ἐν δὲ προστάτῃσι,
 καὶ περὶ αὐτῶν ἠχολογήσαι, φασίν, κ. λ. Philoc. cap. iv. p. 25.
 Cant. Tom. 2. p. 86. Huet.

(x) Numb. iv.

A. D. 230. cited from *Eusebe* he says, that *Matthæw* delivered his Gospel to the Jewish believers in the Hebrew language. In the (γ) second passage he observes, there was a tradition that *Matthæw* wrote first, and delivered his Gospel to the Hebrews, that is, the believers of the circumcision. In the (z) third he says, that *Matthæw* wrote for the Hebrews, who expected him that was to descend from *Abraham* and *David*. Having thus reminded the reader of these places, I would observe some other passages of *Origen*.

In his treatise of Prayer explaining the fourth petition of the Lord's prayer he observes, " that (e) the Greek word, ἐπιέσιος, " which by us is rendered *daily*, is not used " by any of the learned *Greeks*. Nor is it, " says he, in use with the vulgar, but it seems " to have been coined by the *Evangelists*. " For both *Matthæw* and *Luke* agree in using " it without any difference. He goes on to " say,

(γ) *Numb. vii. 4.*

(z) *N. xvii. p. 278.*

(e) Πρῶτον δὲ τῆς ἰσέον, ὅτι ἡ λέξις ἢ ἐπιέσιος, παρὰ τὸν τῶν ἑλλήνων, ἢ τὸν σοφῶν ἀνόμασαι, ἢ τὸν ἐν τῇ ἰδιωτῶν συνθεῖσθαι τετριπταί, ἀλλ' ἔοικε πᾶσι ἀπὸ τῶν εὐαγγελιστῶν. Συντινέχθησαν γὰρ ὁ *Ματθαῖος* καὶ ὁ *Λουκᾶς* περὶ αὐτῆς μηδαμῶς διαφερέσης [αἰ. διαφερέσθην] ἑστὴν ἐξεννοχότες. Τὸ ὅμοιον δὲ καὶ ἐπὶ ἄλλων εἰ ἐρμηνεύουσιν τὰ ἑβραϊκὰ πεποιήκασιν. *De Orat. p. 247. D. 246. A. Tom. i. Bened.*

“ say, that they also who translated the Old Testament into Greek had some words peculiar to themselves.” It is somewhat strange, that *Origen* should here take no notice of *St. Matthew’s Greek Gospel* being a translation, if he thought so.

In his commentaries (*f*) upon the second Psalm he makes mention of two *Hebrew* copies which he had seen, and observes a difference between them in disposing the first two Psalms, and then how they were disposed in the *Septuagint* Version. Again, (to mention no more instances of this sort) upon *Psf. iii. 7.* he (*g*) consults the *Hebrew* copies, and finds a difference from the *Seventy*. Well, why did not *Origen* enquire also for *Hebrew* copies of *St. Matthew’s Gospel*?

In his Commentaries upon *St. John* he observes: “ *John (b) Baptist* in the three (A) D d 3 “ Gospels

(*f*) Δυσὶν ἐπιτυχόντες ἑβραϊαῖς ἀντιγράφοις, ἐν μὲν τῷ ἐτέρῳ ἔυρομεν ἀρχὴν δευτέρου ψαλμῶ τῶν αὐτῶν· ἐν δὲ τῷ ἐτέρῳ συνήπτετο τῷ πρώτῳ. Καὶ ἐν ταῖς πράξεσι δὲ τῶν ἀποστόλων τὸ, υἱός με εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε, ἐλέγξο εἶναι τῷ πρώτῳ ψαλμῶ [Acts xiii. 33.] τὰ ἑλληνικὰ μέντοι ἀντιγραφα δευτέρου εἶναι τῶτον μνησεί. in *Psf. ii. p. 537. F. Tom. 2. Bened.*

(*g*) Ὅτι σὺ ἐπάταξας πάσης τῆς ἐχθράνουσίαις μοι ματαίως, κ. λ. Τῷ ἑβραϊκῷ ἐπιτυχόντες, τῷ ματαίως, ἐδραμῶς ἔυρομεν δυνάμενον δηλοῦσαι. *Ibid. p. 554. A.*

(*b*) Ὁ τῶν Ἰωάννης φησὶ παρὰ μὲν τοῖς τρισίν, ἃ εἶναι ἰκανοῦς, παρὰ δὲ τῷ Ἰωάννη, ἃ εἶναι ἄξιον. *Comm. in Job. p. 127. A. Huet.*

[A] See *Matth. iii. 11. Mark i. 7. Luke iii. 16. and John i. 27.*

A. D. "Gospels says: *I am not sufficient*, but in
 230. " *John, I am not worthie.*" It is wonderful,
 that *Origen*, who was so nice and exact, and
 minded such little things, did not compare
 likewise the *Hebrew* of *St. Matthew*, if he
 thought this Evangelist had writ in that lan-
 guage.

It is true, that in two or three places of
Origen's works, which (B) were transcribed
 formerly, we find the Gospel according to
 the *Hebrews* cited. And in one of those places
 it is brought into a kind of comparison with
 a historie related in the first three Evangelists:
 but then it is in such a manner as to afford no
 ground at all for supposing, he thought that
 an authentic edition of *St. Matthew's* Gospel.
 In the place, where he says (i) there were many
 differences in the copies of the Gospels, he makes
 mention of what he had done for correcting
 the errors crept into the *Greek* edition of the
 Old Testament then in use: and takes notice
 of the helps and advantages he had for that
 purpose by comparing the *Hebrew* original,
 and the several *Greek* versions of it: intima-
 ting

(B) See Numb. xxiv. 2. p. 321. . . . 324.

(i) Τὴν μὲν ἐν ἐν ταῖς ἀντὶ γράφοις τῆς παλαιᾶς δ. αθήνης δια-
 φανίαν, Θεὸ διδούσθ, ἔυρομεν ἰσοῦσα, κρήνην χρησόμενοι
 ταῖς λοιπαῖς ἐκδόσεσιν. κ. λ. *Comm. in Matth.* p 382. A.
 382. A. Tom. i. Huet.

ting at the same time, that he had not such helps for attaining the right readings in the Gospels. But certainly, if St. *Matthew's* Gospel had been writ in *Hebrew*, the original edition might have been of great use for correcting the *Greek* copies of that Gospel at least. And it was an advantage very fit to be taken notice of, and could not easily have been omitted.

A. D.

230.

I cannot but think therefore, *Origen* was not fully satisfied, that St. *Matthew* wrote his Gospel in *Hebrew*. Undoubtedly there was such a tradition, as he (*k*) himself owns: but it is likely, he did not altogether rely upon it. This was said by some. But perhaps the account was not so attested as to demand a ready assent. If *Origen* had believed St. *Matthew's* Gospel to have been writ in *Hebrew*, in all probability he would have been induced to enquire for it. And if his belief had been well grounded, it can hardly be doubted, but he might have found it upon enquiry. *Origen* had an intimate friendship with the chief Bishops of *Palestine*. He could not but be well known to all the *Christians* in general in that country, none of whom would have refused

D d 4

to

(*k*) "Ὅς κ' παραδέδοται πρῶτον τοῖς ἑβραίοις ἐκδεδοκέναι τὸ εὐαγγέλιον, τοῖς ἐκ περιτομῆς πιστεύουσιν. In *Joh.* p. 123. C. See also, p. 245.

A. D. 230. to lend him their copies of any book of the New Testament in their possession. At one word spoken by him, *Ambrose* and the notaries employed by him, and many others, would have sought for *Hebrew* copies of *St. Matthew's Gospel*. And if there had been any such in that countrey, or near it, there would have been brought to him as many as he desired. Nevertheless *Origen* does not appear to have ever seen such a copie. Therefore there was no such thing in being as an authentic *Hebrew Gospel* of *St. Matthew*. If there had, how could it have escaped the industrie and inquisitivenesse of *Origen*?

Sum of his Testimonie.

XXXI. *Origen* then received as divine scripture the four Gospels of *Matthew*, *Mark*, *Luke*, and *John*: the Acts of the Apostles, writ by the Evangelist *Luke*: thirteen epistles of the Apostle *Paul*: and likewise the epistle to the *Hebrews*, which he continually quotes as *Paul's*: though in one place he delivers his opinion, that the sentiments only of the epistle were the Apostle's, the phrase and composition, of some one else, whose he did not certainly know. He received likewise the first epistle of *Peter*, and the first of *John*. We learn

learn from him also, that the epistle of *James*, the second of *Peter*, the second and third of *John*, and the epistle of *Jude*, were then well known, but not universally received as genuine. Nor is it evident, that *Origen* himself received them as sacred scripture. He owns the book of the Revelation for the writing of *John* the Apostle and Evangelist. He quotes it as his without hesitation. Nor does it appear, that he had any doubt about its genuinenesse or authority. *Origen* does mightily recommend the reading of the scriptures of the Old and New Testament, received in the churches as sacred and divine. From the large collection here made of his quotations of Ecclesiastical and Apocryphal writings, and from the observations that have been made upon them, I presume it appears, that none of these were esteemed by him as books of authority, from whence doctrines might be proved, or scripture in the highest sense of that word. Indeed, it is not evident that *Origen* received, as sacred books of the New Testament, all that we now receive. But that he admitted no other, beside those in our present canon, may be reckoned certain, or however in the highest degree probable. If this has been made out to satisfaction,

A. D. 230. } tion, it is a material point, and worth all the labour of this long chapter, though I hope it may likewise answer some other good purposes. Particularly, we may perceive hence, as well as from other parts of this work, that this was not with *Christians* an age of gross darknesse: at least the ministers of *Christ* did not encourage sloth and ignorance in the people, but earnestly excited all men to a diligent pursuit of religious knowledge, according to their several abilities and opportunities, especially by studying the holy scriptures. The various Readings, Explications of texts, and other matters, are left with the reader, who is able to make a proper use of them.





C H A P. XXXIX.

St. FIRMILIAN.

FIRMILIAN, as we are assured by ^{A. D.} ^{233.} *Eusebe* (a) in his Ecclesiastical Historie, ^{His Histo-} ^{rie.} and by others, was Bishop of *Cesarea* in *Cap-padocia*. If we may relye upon (b) *Gregorie* of *Nyssa*, he was descended from an honorable familie in that countrey. But that account (c) has been disputed. *Cave* (d) supposes, that *Firmilian* was ordained Bishop of the forementioned city in the year 233. *Basnage* (e) and *Tillemont* (f) think, he obtained that honour sooner. They argue this from some words of (g) *Eusebe*, where he speaks of *Firmilian's* flourishing at the tenth year of the Emperour *Alexander*, when *Origen* left *Alexandria*, in the year 231.

Fir-

(a) Διέπρεπε δὲ ἐν τῷ πρώτῳ φερμιλιανὸς Καισαρείας τῆς Καππαδοκίαν ἐπίσκοπος. *Eus. H. E. L. vi. cap. 26. Vid. et lib. vii. cap. 28. init.*

(b) Φερμιλιανῶ τῶν εὐπατριδῶν Καππαδοκῆ. *Greg. Nyss. T. 3. p. 542. C. Vit. Thaum.*

(c) *Vid. Basn. Ann. 269. viii.*

(d) *Hist. Lit. P. i. p. 86.*

(e) *Ut supra.*

(f) *Tillem. Tom. iv. P. 2. p. 646. St. Firmilien.*

(g) *I have cited Eusebe's words note (a).*

A. D.

233.

Firmilian was present at a council (*b*) in *Iconium*, which *Tillemont* thinks (*i*) could not be held later than 231, though *Valesius* (*k*) and *Cave* (*l*) place it in 235. There seems to have been a council at (*m*) *Antioch* in the year 252, on account of *Novatus*, at which *Firmilian* was present. He was likewise (*n*) at the council of *Antioch* in the cause of *Paul* of *Samosata* in the year 264. or 265. He is said to have been (*o*) twice at *Antioch* upon that account. But when the council was met at *Antioch*, in which *Paul* was condemned and deposed, as he was coming thither, he died at *Tarsus* (*p*) in the later part of the (*q*) year 269, of a great age, as may be well concluded from the commencement of his episcopate.

Firmilian sided with *St. Cyprian* in the dispute about baptizing heretics that returned to the

(*b*) Quod totum nos jam pridem in Iconio, qui Phrygiac locus est, collecti in unum, convenientibus ex Galatia, et Cilicia et ceteris proximis regionibus, confirmavimus, &c. *Firmilian ap. Cyprian. p. 221.*

(*i*) *Tillem. ibid.*

(*k*) *Val. Not. ad Euf. p. 143.*

(*l*) *Cav. H. L. P. 2. p. 62.*

(*m*) *Vid. Eufeb. l. vi. cap. 46. p. 247. D.*

(*n*) *Euf. l. vii. cap. 28.*

(*o*) *Eufeb. ib. cap. 30. p. 279. D.*

(*p*) *Ib. 280. A. B.*

(*q*) *Tillem. as before, p. 654. and Basnage, as before.*

the catholic church, and upon that subject wrote a long letter to St. *Cyprian*, which is still (r) extant. But whereas, undoubtedly, it was writ in *Greek*, we have now only a *Latin* translation. However it may be reckoned a good one, since learned men (s) are generally agreed in allowing it to have been made by St. *Cyprian* himself, whose stile it resembles. This Letter was writ (t) in the year 256, and near the end of it.

A. D.
233.

St. *Basil* (u) makes a general mention of writings which *Firmilian* had left behind him, without saying expressly what they were. It may be argued, that they were not very numerous, or not much known, since *Jerome* has not allotted any distinct article in his catalogue of ecclesiastical writers for this eminent Bishop.

As the Letter to St. *Cyprian*, the only remaining piece of our author, was not writ before the year 256. perhaps I should have chosen to place him about that time. But since *Cave*, and other learned moderns speak
of

(r) *Inter Epistolas Cyprianicas. Ep. 75. p. 217. 3c. Oxon. 1682.*

(s) *Cav. H. Lit. P. 1. Rigalt. notis. Tillemont. p. 652.*

(t) *Vid. Basnag. A. 269. viii. Tillem. p. 651.*

(u) *Τάυτην κ' φερμιλιανῶ τῶ ἡμέτερω μαρτυρεῖσι τὴν πίσιν οὗ λόγοι ἔς κατέλιπε. Basil. De S. Sp. cap. 29. Tom. 2. p. 360. E.*

A. D. ^{233.} of *Firmilian* as flourishing about the year 233. and according to *Eusebe* himself, he was a person of note at that time, or sooner, and the matter is of no great importance, I have determined not to innovate.

His Character.

Firmilian had an earnest zeal for what he thought to be the truth, as his letter to St. *Cyprian* shews: which is also confirmed by what the council at *Antioch* in 269, or 270. say (α) of his condemning the opinions of *Paul* of *Samosata*, Bishop of that city. He was besides a man of prudence and moderation. For to him it is ascribed (x) by the said council, that *Paul* was not deposed in a former council met at the same place. And who knows, whether *Firmilian*, if he had lived to be present at this last assembly, might not have prevented the deposition of *Paul*, or at least once more deferred the sentence then pronounced?

Though *Firmilian* seems not to have made any great figure, as an author; he was well known in the world, and highly esteemed by his contemporaries, and by following ages. There is

(α) Ὁ δὲ Φιρμιλιανὸς καὶ διὰ ἀφικόμενον, κατέγνω μὲν τῶν ὑπ' ἐκείνου καινοποιουμένων, κ. λ. ap *Euseb.* l. 7. c. 30. p. 279. D.

(x) Ἐπαγγελόμενος [πρόσθε] δὲ μετὰ βίβασεσθαι, πιστεύσας καὶ ἐλπίσας ἀνευ τινὸς περὶ τὸν λόγον διδραχίας τὸ πρῶτον εἰς δεῦρον καλῶς ἰσχυροῦσθαι, ἀντιθέσει, κ. λ. *Ibid* p. 280. A.

is honorable mention made of him by (y) ^{A. D.} *Dionysius* of *Alexandria* in one of his letters, ^{233.} and (z) by the council of *Antioch*, by which *Paul* of *Samofata* was deposed. *Theodoret* gives this *Cappadocian* Bishop the character (a) of an *illustrious person*, equally master of *divine and human knowledge*. It is a farther argument of his great reputation, that (A) both *Eusebe* and *Jerome* have so particularly insisted upon his respect for *Origen*, as a considerable testimonie to the extraordinarie merit of that great man.

This may suffice for the historie and character of *Firmilian*. I proceed to observe the quotations of the books of the New Testament, which are to be found in his forementioned letter to *St. Cyprian*. *His Testimonie to the N. T.*

I. “ Hence (b) we may be able to understand what *Christ* said to *Peter* only: *Whatsoever* *Matth:*

(y) *Euf. H. E. l. 7. c. 5. p. 251. D.*

(z) *Ib. cap. 30. p. 279. D.*

(a) Καὶ Φιρμιλιανὸς ὁ Καισαρέων τῆς Καππαδοκίας ἐπίσκοπος, περιφανὴς ἀνὴρ, καὶ γυῶσιν ἐκάλειραν ἔχων, καὶ τὴν δύραθεν, καὶ τὴν δίταν. *Theodorit Haeret. Tab. l. iv. cap. 8. p. 222. D.*

(A) See the preceding chapter. p. 197.

(b) Hinc intelligi potest, quod soli Petro Christus dixerit: *Quaecunque ligaveris super terram, erunt ligata et in coelis: et quaecunque solveris super terram, erunt soluta et in coelis.* *Inter Ep. Cyprian. 75. p. 225. Oxon.*

A. D. ^{253.} “ *soever thou shalt bind on earth, shall be also bound in heaven: and whatsoever thou shalt loose on earth, shall be also loosed in heaven.*”
Matth. xviii. 18.

Mark. II. “ The (c) Lord himself declaring: *Many shall come in my name, saying: I am Christ, and shall deceive many.*” See *Mark* xiii. 6: But it must be owned, that there are exactly the same words in *Matth.* xxiv. 5.

Luke. III. “ For (d) union and peace and concord afford the greatest joy not only to *faithful men, and those that know the truth,* but also to the *heavenly angels,* who, the divine word says, *rejoice over one sinner that repenteth.*” *Luke* xv. 10. And in the preceding words is a plain reference to 1 *Tim.* iv. 3.

Johs. IV. “ And (e) again in the Gospel, when *Christ breathed on the Apostles only,* saying: “ *Receive*

(c) . . . Dominus ipse manifestat dicens: *Multi venient in nomine meo dicentes: Ego sum Christus, et multos fallent.* Ib. p. 222.

(d) Adunatio enim et pax et concordia, non solum hominibus fidelibus et cognoscentibus veritatem, sed et angelis ipsis coelestibus voluptatem maximam praestat; quibus dicit divinus sermo esse *gaudium in uno peccatore poenitentiam agente.* p. 217.

(e) Et iterum in Evangelio, quando in solos apostolos insufflavit Christus dicens: *Accipite Spiritum Sanctum.* p. 225.

“Receive ye the Holy Ghost.” John xx. 22. He has likewise quoted (*f*) John xvii. 21.

A. D.

233.

V. “Accordingly (*g*) the blessed Apostle *Acts*:
 “Paul baptised again with a spiritual baptism
 “those who had been baptised by *John*, be-
 “fore the Holy Spirit had been sent by the
 “Lord; and then laid his hands upon them,
 “that they might receive the Holy Ghost.”
 See *Acts* xix. 1. . . . 7.

VI. “Though (*b*) the *Jews* were in great *Romans*.
 “ignorance and guilty of much wickedness,
 “the Apostle owns they *had a zeal of God*.”
 Rom. x. 2.

VII. “This (*i*) will be the *wisdom*, which *1 Cor*;
 “Paul writes to be in them that are *perfect*.”
 1 Cor. ii. 6. He likewise quotes (*k*) 1 Cor.
 xiv. 30. and (*l*) 1 Cor. xi. 27.

E e

VIII. “Nor

(*f*) P. 219.

(*g*) Secundum quod et beatus Paulus apostolus eos qui ab Joanne baptizati fuerant, priusquam missus esset a Domino Spiritus Sanctus, baptizavit denuo spiritali baptismo, et sic manum imposuit, ut acciperent Spiritum Sanctum, &c. p. 221.

(*b*) Judaeos tamen, quamvis ignorantia caecos et gravissimo facinore constrictos, *zelum Dei* apostolus habere profertur. p. 225.

(*i*) Deinde, haec erit sapientia, quam scribit Paulus esse in his qui perfecti sunt. p. 221.

(*k*) P. 219.(*l*) P. 227.

A. D. VIII. “Nor (*m*) are there many spouses of
 233. “*Christ*, since the Apostle says: *I have*
 2 Cor. “*espoused you unto one husband, that I may*
 “*present you as a chaste virgin unto Christ.*”
 2 Cor. xi. 2. He also refers to (*n*) ver. 13.
 of the same chapter.

Galat. IX. “For (*o*) if the Apostle does not lye,
 “when he says, *As many of you as have been*
 “*baptised into Christ, have put on Christ.*”
 Gal. iii. 17.

Ephes. X. “But (*p*) what says the Apostle *Paul*?
 “*One Lord, one faith, one baptism, one God.*”
 Eph. iv. 5. 6. A little before (*q*) he quoted
 the first four verses of this same chapter.

Philip. XI. “But (*r*) as to what they pretend in
 “favour of heretics, that the Apostle has said:
 “*Whether in pretense, or in truth, Christ is*
 “*preached:*”

(*m*) Neque enim multae sponsae Christi, cum dicat apostolus: *Despondi vos uni viro virginem castam assignare Christo.* p. 224.

(*n*) P. 229.

(*o*) Nam si non mentitur apostolus dicens: *Quotquot in Christo tincti estis, Christum induistis: . . .* p. 223.

(*p*) Sed quid ait apostolus Paulus? *Unus Dominus, una fides, unum baptisma, unus Deus.* p. 229.

(*q*) P. 228.

(*r*) Ad illud autem quod pro haereticis ponunt, et aiunt apostolum dixisse: *Sive per occasionem, sive per veritatem, Christus annuntietur, ut respondeamus, ineptum est.* p. 226.

“ *preached*: We must answer, that it is im-
 “ pertinently alleged.” Which he says will
 appear to any one who reads the epistle of
 the (s) Apostle, whence those words are
 taken.

A. D.

233.

XII. He says of all heretics in general (t), ^{1 Tim. and Titus.}
 “ It is manifest, they are condemned of
 “ themselves, and before the day of judgement
 “ they have passed an incontestable sentence
 “ against themselves.” It is very probable, he
 refers to *Tit.* iii. 10. 11. And we before (B)
 saw a plain reference to St. *Paul's* first epistle
 to *Timothie*.

XIII. This writer says, that *Noah's* ark was ^{1 Pet.}
 a figure of the Church of *Christ*. He adds:
 “ As (u) also the Apostle *Peter* teaches, say-
 “ ing: *In like manner also will baptism save*
 E e 2 “ *you* ;”

(s) Quando manifestum sit, apostolum in epistola sua qua hoc dicit, neque haereticorum, neque baptismi eorum mentionem fecisse, sed locutum esse de fratribus tantum . . . Nec oporteat hoc longo tractatu excutere, sed ipsam satis sit epistolam legere, &c. *Ibid.*

(t) Quos omnes manifestum est a semetipsis damnatos esse, et ante diem judicii inexcusabilem sententiam adversus semetipfos dixisse. p. 220.

(B) At Numb. iii. p. 416.

(u) Quemadmodum et apostolus Petrus posuit dicens: *Sic et vos similiter salvos faciet baptismus.* p. 224.

A. D. “you;” or *us*, as in some copies. 1 *Pet.*
 233.
 } iii. 21.

2 *Pet.* XIV. “And (*w*) moreover abusing the blessed Apostles *Peter* and *Paul*, as if they also had delivered this doctrine: though they in their epistles have cursed heretics, and admonished us to avoid them.” This passage may be thought to shew, that *Firmilian* owned two epistles of *Peter*, because he speaks of epistles in the plural number. And besides, what is here said does well enough suit the second epistle ascribed to that Apostle. Here one cannot help wishing, that we had this letter in it’s original language. It would be a particular satisfaction to know, that *Firmilian* received two epistles of St. *Peter*.

3 *John.* XV. He seems to refer to the first epistle of St. *John*, when he says of heretics in general, “That (*x*) since they have not the true Lord the Father, they cannot have the true Son, nor the true Spirit:” and of the
Cata-

(*w*) Adhuc etiam infamans Petrum et Paulum beatos apostolos, quasi hoc ipsi tradiderint; qui in epistolis suis haereticos execrati sunt, et ut eos evitemus monuerunt. p. 220.

(*x*) Satis est illud in compendio dicere, eos qui non teneant verum Dominum Patrem, tenere non posse nec Filii nec Spiritus Sancti veritatem. p. 220. fin.

Cataphrygians or *Montanists* in particular, That (y) they have not the Father, nor the Son, nor the Holy Spirit : and that they (z) have not in them the *spirit of truth*, but the *spirit of error*. See 1 *John* ii. 22. 23. and iv. 6.

A. D.

233.

XVI. I forbear transcribing any more, though I might insist on some other allusive expressions. Here are sufficiently clear references to the Gospels of St. *Matthew*, St. *Luke*, and St. *John* : to the Acts of the Apostles : to the epistle to the *Romans* : the first and second to the *Corinthians* : the epistles to the *Galatians*, the *Ephesians*, the *Philippians*, the first to *Timothy*, and to *Titus* : the first, if not also the second of St. *Peter*, and the first epistle of St. *John*. And sometimes the names of the Apostles *Peter* and *Paul* are expressly mentioned, when their words are quoted. And there appear marks of a peculiar respect for these books, since they are quoted as writings of authority. It cannot be well questioned, but *Firmilian's* canon of the New Testament was much the same as ours. It is plain, that our scriptures

Sum of this
Testimonie.

(y) Nec Patrem possunt habere, nec Filium, nec Spiritum Sanctum. p. 221. *in*.

(z) In quibus cum animadvertamus non veritatis spiritum, sed erroris fuisse. *Ibid*.

A. D. were well known at this time in *Cappadocia*.
233. And in particular it may be observed, that the
epistle of St. *Paul* to the churches of *Galatia*,
and the first epistle of St. *Peter*, both addressed
to *Christians* in that countrey, or near it, were
received as genuine and divine scriptures by
this learned and discreet Bishop, who had his
residence in those parts.





*Various Readings of divers Texts of
the N. T. cited in Vol. III.*

	<i>Page.</i>
M Atth. vi. 33.	366. 367.
..... viii. 28. }	
Mark v. 1. }	366.
Luke viii. 26. }	
Matth. x. 29.	369.
..... xix. 19.	362.
..... xix. 24.	370.
..... xxvii. 9.	340.
Mark vi. 3.	371.
..... xvi. 9 ... 20.	142. 150.
Luke xi. 2. 3. 4.	372.
..... xxii. 43. 44.	142. 150.
..... xxiii. 43.	374.

Various Readings, &c.

	<i>Page.</i>
John i. 28.	365.
.... v. 4.	143. 150.
.... vii. 39.	375.
.... viii. I . . . II.	150.
I Theff. v. 21.	376.
I Tim. ii. 2.	113.
..... iii. 16.	387.
Jude ver. 1.	270. 271.





T E X T S explained in Vol. III.

Page.

M atth. iv. 23.	390.
..... xvi. 28.	144.
..... xxii. 12.	393.
Matth. xxvii. 32. }	
Mark xv. 20. }	148.
Luke xxiii. 26. }	
..... xxii. 43. 44.	147.
John vi. 54. 55.	147. 395.
..... xiii. 14. 15.	396.
Acts xv. 29.	396.
Rom. ii. 16. xvi. 25.	397.
I Cor. xv. 7.	397.
Phil. ii. 6.	398.
Tit. iii. 3.	400.



An Alphabetical Catalogue of Christian Writers and Sects in Vol. III.

	<i>Page.</i>
J ulius Africanus.	155.
Alexander, Bp. of Jerufalem.	64.
Ambrose, Origen's Friend.	190.
Ammonius.	114.
Anonymous Author against Artemon.	36.
<i>Another</i> Apollonius.	12.
Asterius Urbanus.	54.
Beryllus.	200.
Caius.	18.
Firmilian.	411.
Hippolytus.	78.
M. Minucius Felix;	1.
Origen.	180.
Themison.	15.



A N

Alphabetical TABLE of principal Matters in Vol. III.

A. 165. an eminent person. 179.

A *Bercius Marcellus*: *Alexander*, Bp. of Jerusalem: his historie. 64. erected a librarie at Jerusalem. 73. 74. 93. his character. 74. . . . 77. ordained Origen. 194. heard him. 196.

Acts of the Apostles: ascribed to Luke by Origen. 238. 245. an uncontroverted book. 246. a book of authority. 288. received by Hippolytus. 109.

Acts of Paul: 328.

Julius Africanus: his historie. 155. his learning. 164. his testimonie to the scriptures. 116. . . . 118.

Ambrose, Origen's friend: said to have been once a Marcionite. 80. his historie. 190. . . . 194.

Ammias, of Philadelphia: a Prophet of the N.T. 62.

Ammonius Saccas: 116. . . . 118.

Apocry-

An Alphabetical Table

- Apocryphal books* : much despised by Christians. 342. in some of them a future state clearly mentioned. 349. said to be referred to in the N. T. 340. how apocryphal books of the O. and N. T. are quoted by Origen. 315. &c.
- Apollonius* : his historie. 12. wrote against the Montanists. 12. 13. Tertullian wrote against him. 13. different from Apollonius, Senator and Martyr. 14. says, that Christ commanded his Apostles to stay twelve years at Jerusalem. 16. received the Revelation. 16.
- Apollonius*, or Apollonides : reckoned among the followers of Artemon. 45.
- Apostles* : commanded by Christ to stay twelve years at Jerusalem. 16.
- Aristides* : a letter of Africanus to him. 156. 167.
- Artemon, and his followers* : an anonymous author against them. 37. they received the scriptures. 41. . . . 49. charges against them weakened and confuted. 43. . . . 49. their sentiment the same with that of Paul of Samosata. 37.
- Ascension of Moses* : how quoted by Origen. 338.
- Asclepiades*, Bp. of Antioch after Serapion. 69. 70.
- Asclepiodotus*, or Asclepiades : reckoned among the followers of Artemon. 42. 45.
- Asterius Urbanus*. 54.

B.

- M***oses Bar-cepha* : his time. 163.
- Gregorie Bar-Hebraeus*, or *Abulpharagius* : his time. 131.
- Dionys. Bar-Salibi* : his time. 163. And see 131.
- St. Barnabas* : how quoted by Origen. 305.
- Basilides* : wrote a Gospel. 317. . . . 319. his followers used spurious books. 347.
- G. Benson* : quoted. 400.
- Beryllus* : flourished about 230. his historie. 199. . . . 201.

C.

of principal Matters.

C.

C*Aius*: his historie. 18. said to have been a disciple of Irenaeus. 19. 20. did not receive the epistle to the Hebrews. 20. 24. nor the Revelation. 32. . . 35. not certain, that he was a Presbyter of Rome. 21. 26. his works. 21. 22. the Dialogue with Proculus his only work. 22. 26. 37. 38. what he writes of the Martyrdom of St. Peter and St. Paul at Rome. 23. how he reckons St. Paul's epistles. 24. 27. 28. The reason, why he did not receive the epistle to the Hebrews, considered. 28. . . 31.

Celsus, the Epicurean: how he reviled the Apostles. 306. mentioned again. 285. 336. 337.

Cerintus: Caius is said to have writ against him. 22. what Caius said of him, and that he forged a Revelation. 32.

Christianity: how it prevailed, notwithstanding opposition. 232. 233.

Christians: their moderation to men of different sentiments. 230. 231.

Clement of Alexandria: commended by Alexander Bp. of Jerusalem. 70. 71.

Clement of Rome: how quoted by Origen. 307. was one of St. Paul's fellow-laborers. 308.

Apostolical Constitutions: Pearson's opinion about them. 99.

D.

D*emetrius*: Bp. of Alexandria. 186. 189. 194. . . . 196.

Demoniacs: Physicians ascribed their disorders to natural causes. 390. Origen's opinion concerning them. 390. . . 393. Optatus says, every man is born with an unclean spirit. 393.

Dionysius, of Alexandria: succeeded Heraclas, as

Cate-

An Alphabetical Table

Catechist and Bishop.
196.

E.

E*bedjesu*: his time. 162.
Ecclesiasticus: how

quoted by Origen. 333.

Egyptians: Gospel according to them much neglected. 321.

Elcesaites. 201.

Enoch: his books. 336.

Ephesians: the epistle to them quoted with that title by Origen. 247. 248.

Ephrem: wrote Commentaries upon Tatian's Harmonie. 128.

Evangelists: knew better, how and what to write than Plato. 285. are credible witnesses. 401.

Eucharist: the design of it. 148.

Eusebe of Cesarea: censured. 25. 50.

F.

F*irmilian*: his friendship for Origen. 197. his historie. 411. his character. 414. his te-

stimonie to the scriptures. 415. . . . 422. whether he received the second epistle of Peter. 420.

G.

G*enealogies*, in Matthew and Luke, reconciled. 167. . . 173.

Gospels: four only received by Origen. 235. 236. 239. 241. 243. 317. 318.

Gospels: according to Matthias, and Thomas, and the twelve. 317. . . 331. according to the Hebrews: how quoted by Origen. 321. . . 325. according to Peter. 325. See likewise *Egyptians*.

Gregorie of Neocesarea, called *Thaumaturgus*, comes to Origen. 196. 197.

H.

H*allet*: quoted and commended. 252. 253. 259. 374.

H*ebedjesu*: See *Ebedjesu*.

Epistle

of principal Matters.

- Epistle to the Hebrews* : the preaching of Peter. 327.
not received by Caius, 20. 256.
or Irenaeus. 20. 256. 257. not by Caius. 54.
rejected by some Romans in the time of Eusebe. 24. 26. and of Jerome. 27. the ground of Caius rejecting it considered. 29. . . 31. not received by Hippolytus, or Irenaeus. 88. Origen's judgement upon it. 237. ascribed by Tertullian to Barnabas. 257. by some to Luke, by others to Clement. 237. 238. how quoted by Origen. 249. 250. observations upon his judgement. 281. 262. he supposed this epistle to have been writ in Greek. 259. 260.
- Helcesaites* : See *Elcesaites*.
- Heracles* : Catechist and Bishop of Alexandria : famous for learning. 156. mentioned again. 186. 189. 196.
- Heracleon* : how he quoted the preaching of Peter. 327.
- Heretics* : who of them corrupted the scriptures. 362.
- Hermas* : how quoted by Origen. 310. . . 315.
- C. A. Heumann* : his opinion concerning the Bishoprick and Martyrdom of Hippolytus. 92.
- Hippolytus* : author of the treatise of the universe. 51. his historie and works. 78. what sort of Bishop he was, and whether he was a Martyr. 92. wrote against the Valentinians. 83. the Marcionites. 79. 85. the Nicolaitans. 85. the Noetians. 85. against all heretics. 79. 85. did not receive the epistle to the Hebrews. 86. 88. 110. opinions of learned moderns concerning his remaining works. 95. his testimonie to the scriptures. 104. . . 113. received the Revelation, 110. 111.

An Alphabetical Table

I.

- S**T. *James*: how his epistle is quoted by Origen. 262. 270.
- J**ESUS: the duration of his ministrie. 136. . . 142.
- Ignatius*: how quoted by Origen. 313.
- St. *John*: raised a dead man to life at Ephesus. 16. his Gospel, and his first epistle, universally received: his second and third epistles not received by all in Origen's time. 236. 237. 267. his Gospel the first-fruit of the Gospels. 278. 279. See *Revelation*.
- St. *Jude*: how his epistle is cited by Origen. 269. 270. why rejected by some. 344.
- Judith*: how quoted by Origen. 322.

L.

Leonides: Origen's father. 182. 184. 185.

Longinus, the critic, dis-

ciple of Ammonius Saccas. 117.

The Lord's Prayer: delivered but once. 152. 153. the doxologie wanting in some copies. 154. 374. how the prayer was read by Origen. 372.

W. Lowth: corrected. 293.

Lucanus: corrupted the scriptures. 362.

St. *Luke*: his Gospel said to have been writ for the Gentils. 235. 236. See *Gospels, and Acts of the Apostles*.

M.

Maccabees: not a part of the Jewish canon. 335.

Mamaea: sends for Origen. 198.

St. *Mark*: said to have writ his Gospel, as Peter dictated it to him. 235.

St. *Matthew*: wrote his Gospel in Hebrew, for the Jewish believers.

235. 278. 279: whether Origen was of opinion, that he wrote

in

of principal Matters.

in Hebrew? 403. . . . *Novatus*: reckoned among those called heretics. 215.

Maximilla: the time of her death. 55. a report concerning the manner of it. 60.

J. Mill: quoted. 36. 100. 101. 103. 129. 373.

Minucius Felix: his historie and character. 1. . . 8. his testimonie to the N. T. 8. . . 11.

Montanists: described by Firmilian. 421. Authors, who wrote against them: Apollonius. 12. 13. Caius. 21. . . . 23. Asterius Urbanus. 54. . . 56.

Montanus: a report concerning his death. 60.

Walter Moyle: commended. 2.

N.

N*Arcissus*, Bp. of Jerusalem. 65. 67.

Natalis: his historie. 42. 43.

Nicolaitans: Hippolytus wrote against them. 85.

Nicolas: divers opinions concerning him. 88.

O*ptatus*: says, that every man is born with an unclean spirit. 393.

Origen: see the contents of his chapter. 180. went to Rome. 188. 189. allowed his homilies to be written. 202. his confession and sufferings. 202. 203. the number of his works. 203. . . . 207. what now extant. 207. . . . 210. his opinions. 210. 211. testimonies to him. 212. . . . 216. his character. 216. 217. did not receive any books as sacred scripture, beside those in the present canon. 304. &c. and 351. . . . 361. and 409. 410. his Greek text amended in two places. 265. and 400. Note (y).

Another *Origen*. 184.

O.

An Alphabetical Table

- P. 116. of Origen. 182.
183. 212.
- P***antaenus*: commended by *Alexander*, Bp. of Jerusalem. 71. *Preaching of Peter and Paul*: quoted by Heracleon, and Origen. 326. . . . 328.
- St. *Paul*: suffered martyrdom at Rome. 23. his writings commended by *Origen*. 247. his account of his stile. 237. 402. 403. his epistles: how reckoned by Caius. 24. by *Origen*. 236. 237. 241. his acts. 328. . . . 330. *Proculus*, or *Proclus*: a Montanist. 21. 23. *Protoctetus*: Presbyter of Cæsarea, and friend of *Origen*. 191.
- Q.
- St. *Peter*: suffered martyrdom at Rome. 23. his first epistle universally received, the second doubted of in *Origen's* time. 236. 264. how the second epistle is quoted by *Origen*. 264. 269. whether received by *Firmilian*. 420. his gospel. 325. his doctrine or preaching. 326. *Uadratus*: spoken of as a Prophet. 62.
- R.
- R***ecognitions*: how quoted by *Origen*. 310. *The Revelation*: received by *Apollonius*. 16. 17. ascribed to *Cerinth*es by *Caius*. 32. 34. received by *Hippolytus*. 110. received by *Origen*. 236. 241. 272. . . . 274. 409. *Romans*: the epistle to them difficult. 294. *Ruffin*: his account of apocryphal books of the

of principal Matters.

the Old Testament.

T.

314. 315.

S.

T*atian*: his harmonie still extant. 125. extracts out of it. 134. . . 149.

- S***criptures*: their general titles and divisions. 276. . . 282. respect for them. 57. and 282. . . 286. doctrines to be proved by them only. 286. . . . 289. to be read by all. 289. . . 300. publicly read. 300 . . . 304. some parts obscure. 299. 401. their sense of scripture. 295. 296. Whether Christians were from the beginning divided about the books of scripture? 274. 276.
- Serapion*, Bp. of Antioch. 69.
- Soul*: some said, it died with the body, and would be raised with it. 201.
- Susanna*: that book not received by the Jews. 157. 174. 175. 334. 344.
- Testament*: the canonical books of the O. T. writ in Hebrew. 175. 135.
- Testaments of the xii Patriarchs*: how quoted by Origen. 338.
- Tballus*: his account of an eclipse. 167.
- Themison*: a Montanist. 15.
- Theoctistus*, Bp. of Cæsarea, an admirer of Origen. 68. 75. ordains him. 194.
- Theodotus*: a banker. 42.
- Theodotus*: a tanner. 42. 45.
- Timothie*: an objection against the second epistle to him. 342.
- Tobit*: how quoted by Origen. 343.
- L. Twells*: a remark of his examined. 28. 29. quoted again. 259.

V.

An Alphabetical Table, &c.

V.

terpretation of Philip.
ii. 6. 398.

V *Alentinians*: corrupted the scriptures. 362. Hippolytus wrote against them. 83.
Various Readings: their number, and the occasions of them. 361. . . . 365.

J. Ja. Wetstein: quoted. 123. 133. 151. 361.
J. R. Wetstein. 162.
J. Chr. Wolf: quoted and commended. 308.
Writings of three Sorts: genuine, mixed, and spurious. 327. 358.

W.

Z.

W *Wall*: his opinion concerning Clement of Rome. 308. his in-

Z *Acheus*: called a dwarf. 146.

End of the Third Volume.

